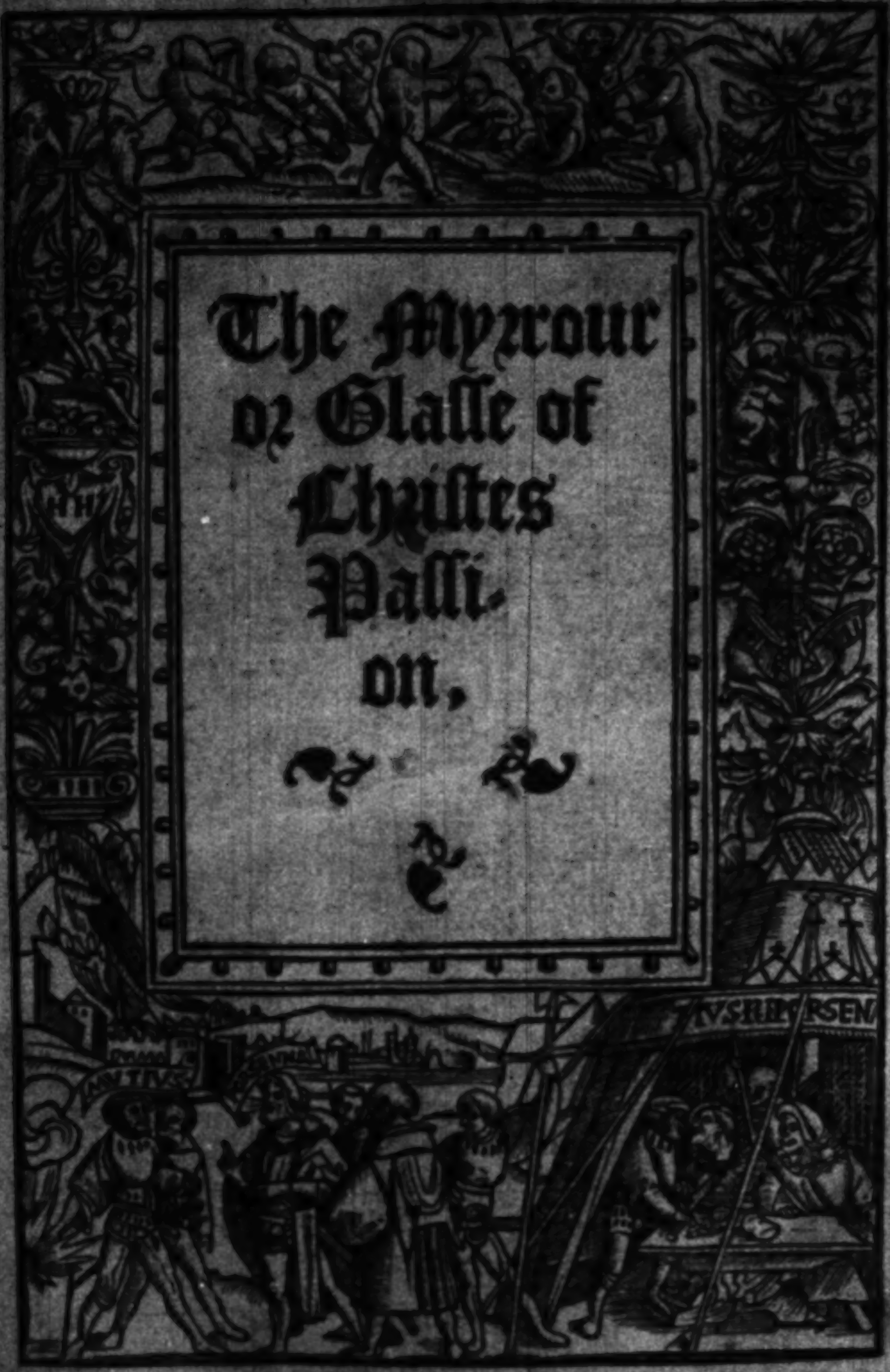
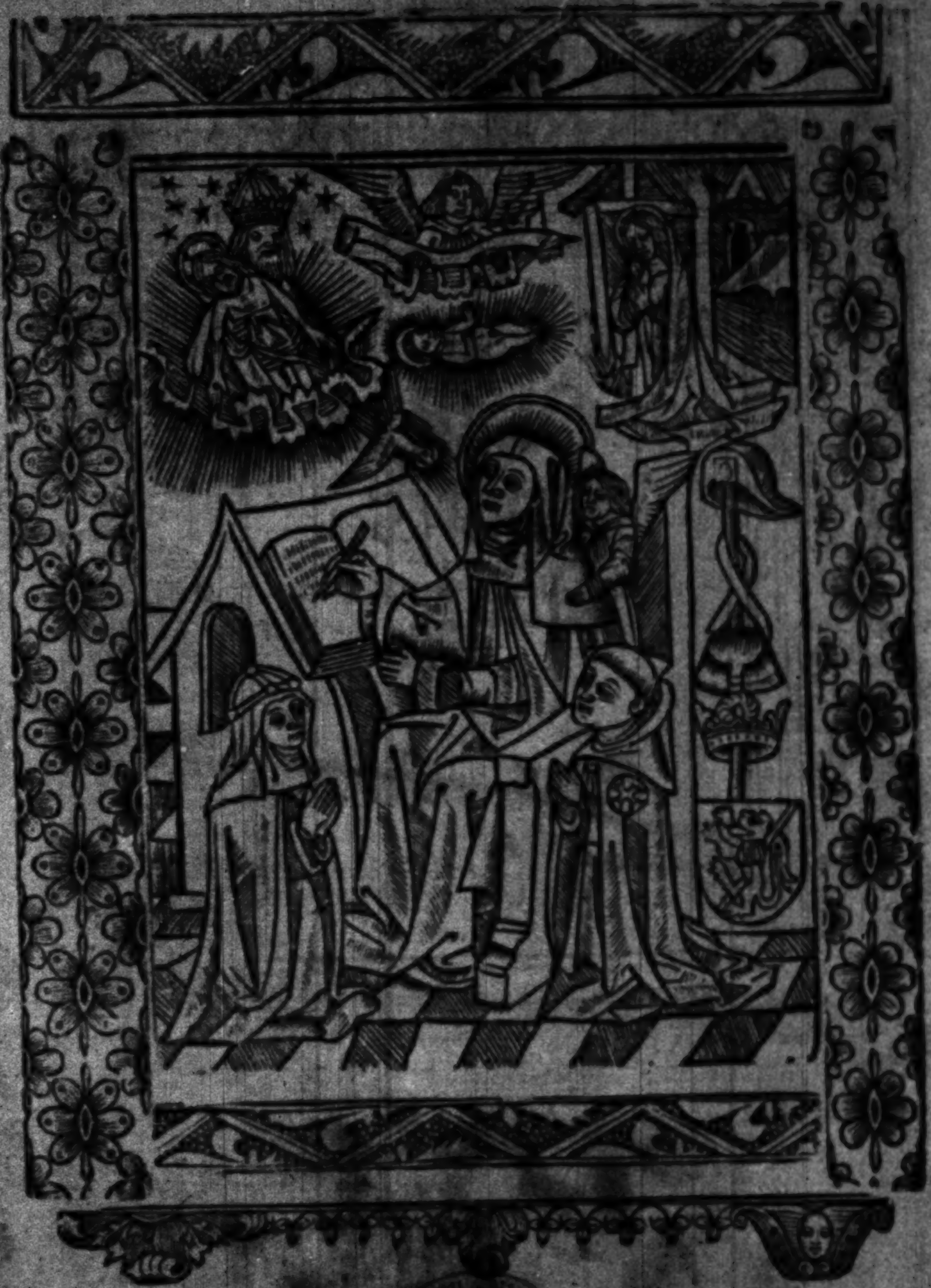


The Myrrour or Glaſſe of Chriſtes Paſſion,



The Preface.

¶ To the honorable lorde Huſey.

My lorde/ accordyngly vnto your deſyre/ I haue trāſlated your boke ⁊ put it into our natyue ⁊ mother tongue as my ſimple wit and power lernyng wold ſuffer me, And though it be nat ſo well done as (I ſurely knowe) many other myght ⁊ can haue done it, if it wolde haue pleaſed your lordſhip to haue deſyred thē, and if alſo it wold haue lyked them to haue taken that labour: yet I truſt I haue ſo done, that it may be comforth to the readers ⁊ hearers/ or at the leſte: I haue gyuen occaſion to other to amend and performe that I rudely and barbarouſly ſet forward. Surely (my lorde) the chyefe cauſe of this my labour was: for that I thought this boke ſhulde be moche profytable to the readers and edefyeng to all that wolde diligently hear it, And to ſay the treuth: I know no thynge more comfortable to man, For amonges all the exercyſes that helpe the ſpirite to obteyne the loue of god/ and ſpecially to hym yͭ wolde begyn ⁊ vſe a ſpiritual lyfe: no thynge is thought ~~always~~ more fruteful, thā the continual meditacion of the paſſion of our lorde god Jeſus Chriſt, for the exercyſes of all other ſpirituall meditacions may be reduced and brought vnto this. As by an example. If a man deſyre to bewayll and weape for his vices and ſynnes for his vnkyndnes and vileneſ/ if he couit to purge ⁊ amend his negligence ⁊ defautes: he ſhall fynde none more vehement and redy meane to pricke hym forwarde to his intent: than to remembre the moſt innocēt death and paſſion of his redeamer: that is to conſyder what bitter paynes he ſuffred for man: to ſpare and kepe man from payne eternall wherafter Juſtice he ſhulde haue rather dampned man for his ſynnes, And here man may ſee both the Juſtice and alſo the mercy of god. Man may cōſyder in hym ſelfe the great mercy of god: in that god wold forgyue and p don hym of his ſynnes. He may alſo perceiue the iuſtice of god: in his owne ſynnes, whiche god dyd correcte ⁊ punyſſhe accordyng to iuſtice in hym ſelfe, bycauſe he wold nat ſuffre thē vnpuniſſhed, And thus in this meditacion man may fynde how to weape and mourne for his ſynnes: for the which the ſon of god was bet/ woūdyd and crucified, and all that god ſuffred: to cure man of his ſynnes ⁊ kepe hym from eternall payne. Here may alſo man bewayle

haue

his owne vnkyndnes, and ſeyng how vnkyndly he rendreth to ſo faythfull a louer: ſo many euell dedes contrary to goddes pleaſure, and alſo dayly contemptes and deſpyſynges: for his tendre loue and kyndnes and for his manyfolde gyftes which man dayly receyueth of hym. Moreouer this cõtemplacion of the death of Chriſt induceth man both to hope and to fear, wherby he may be releaued of two temptacyons, for if the enormitie of his ſynnes moue any man to diſpaire: he hathe here in this exerciſe wherby to put away his ſynnes, and to make ſatiſfactiõ for them, he hath here wherof to redeme hĩ ſelfe ẏ is ẏ blode ⁊ deth of his lorde god, ⁊ therfore he nede nat to feare his ſynnes, if he ſo ordre hym ſelfe ẏ he dye with Chriſt, dye (I ſay) from ſynne and ryſe in a new lyfe. And on the other parte, if man be vexed by preſumpcion or vayne lyghtnes and myrth without the fear of god: he hath here how to abate his vayne myrth, cõſyderyng how that heuẽ was ſhyt from the moſte holy frendes of god by many yeres ye aboue .iiii. thouſand yeres, and how that the glory of god was denyed to mã or at the leaſt differred, by ſo many yeres vnto the tyme that our lorde and ſauiour Jeſus whiche neuer dyd ſynne: ſuffred death for our ſynne, ſo that no mã may come to that glory but by payne, ⁊ thus ſhall mannes vayne myrth be put downe. If peraduenture man be dull and ſlouthfull to all goodnes: where ſhall he haue a more ſpedy remedy to prycke forwarde his dulnes: than to cõſydre how his lorde god moſte pure ⁊ innocent man, ſuffred ſo greuouſe paynes for hym. Some man wold peraduenture exerciſe him ſelfe in his owne knowlege and ſo to come to meknes. But I pray you where ſhall he haue a better occaſion therunto, thã to ponder and way the diſformitie and great difference of his owne ſtudy and labour and ſhortly the ordre of his hole lyfe: and of the labour ⁊ lyfe of Jeſus Chriſt, that is, remembre man howe cõtrarie thy lyfe is to his wyl ⁊ p̄ceptes/ how vnlike to his vertues/ how farre frõ his enſãples, remẽbre mã how frayle thou art ⁊ redy to fal, how vnſtable in all thy good purpoſes. how vnredy or rather loth to folowe thy lorde, howe vnapte to all goodnes, As euery man may dayly ſe in hym ſelfe. Fortherm ore, if mã wold be enflamed to loue god where may he haue better help than by this exerciſe, for if it be natural to rendre loue for loue, and the loue of god was neuer more openly ſhewed to man than in his redemption, that is in the paſſion and death of our redeamer Chriſt Jeſus: it is than manifeſt that by this remembraunce of his paſſion a man is moſte ſtrongly excited and moued to loue god. And if man deſyre to be pricked forward in that loue: let hym remembre the benefites of god which be as ſignes ⁊ tokens of his loue. And theſe benefites moſt euidently appere in his paſſion, as ye ſhall more clerely ſe in this boke. At laſt, if man deſyre that all his lyfe be continuall and perpetuall prayer/and that he wold haue his herte euer lyfted vp to god, and his deuotion or feruour euer renewed: he ſhal neuer get it more eaſly than by the remembraunce of the lyfe and paſſion of his lorde god, for there he may haue in euery worde/acte/behauour and payne that Chriſt ſpake/dyd/vſed/and ſuffred: how to be compuncte and ſory in hert/⁊ how to be conforted in ſpirite. For in the conſyderation of them, now he may wepe by compaſſion, Nowe by gyuyng thankes: he may haue ſwete affections, Nowe he may deſyre to be conformed vnto hym, and to his wyl, Now he may labour and wyſhe to be holly transformed into hym. Thus may man go from one exerciſe vnto an other to auoyde tediouſnes/and ſo euer to be i prayer. And ſhortly to cõclude, there is no kynde of ſpirituall exerciſe: but that it may be founde in the lyfe ⁊ paſſion of Chriſt, or els by moſte plenteouſe fruyte it may be reduced and applied to it. And this ſhall better appere in the fyrſt parte of this boke the thyrde cycle. Nowe my lorde I haue ſhewed what was the pryncypall cauſe mouyng me to accõplyſh your deſyre/and if I may perceyue that ye or ony other take profyt therby: I ſhall gyue prayſes to god from whom all goodnes commeth/and I beſeache your lordſhip to pray with me that moch profyt and comforth myght come to them that ſhal rede this boke and folowe the exercices therof. And thus I commende you and all youres to the paſſion of our lorde. From Syon the. vi. day of Decembre. 1533.

¶ your dayly oratour
Johan Fewterer.

Inſpice et fac ſecundum exemplar quod tibi monſtratum eſt in monte. Exodi. 25. D.

Beholde and worke accordyngly to the exemplar that is ſhewed vnto the in the mount, Chriſt although he oftymes in ſcripture be compared to a mount or is called for the excellency of his moſte hyghe perfection: yet moſte ſpecially in that he was exalted on the croſſe in the mount of Caluary, he may be called a mount, [illegible] or the excellent merit of his moſte bitter and ſacrate paſſion. In this mount that is in Chriſt crucified is this day, that is by all the tyme of our lyfe, ſhewed vnto vs a glaſſe or an exemplar, whome we ſhuld nat onely beholde: but alſo with moſte deligence folowe his ſteppes, for it is nat ſufficient to a chriſtian to beholde Chriſt crucified. For ſo dyd the Iues and alſo the gentyls his crucifiers. But it is requyred of a Chriſtian ỳ he lyue and worke accordyngly to the exāplar ſhewed to hym in ỳ mount that is Chriſte crucified. And that is the intent of our fyrſt wordes ſpoken to euery faythful perſon. Beholde and worke accordyngly to the example of Chriſte crucified. Beholde (I ſay) hym inwardly ponderyng or depely knittyng his paynful paſſion vnto thy hert by inward compaſſion, And worke accordyngly vnto his example, vnfaynedly folowyng hym. For ſo ſaynt Peter teacheth 1.Pe.2.D. vs ſaying. Chriſtus paſſus eſt pro nobis, Chriſt ſuffred for vs. This is the firſt thyng, that we ſhulde diligently beholde with the inwarde ey of our ſoule: Chriſt crucified. And it foloweth. Nobis relinquens exemplum vt ſequamur veſtigia eius, Leuyng to vs an exaample that we myght folowe his ſteppes, In ordryng our lyfe accordyngly to his wyll and example, And this is the ſecond thyng belongyng to a chriſtian, vnfaynedly and truely to folowe his ſauiours example. And in theſe two thynges ſhall ſtande the hole ſūme of our purpoſe and of this treatiſe, which be neceſſary to be ofte remembred vnto the Chriſtian. For if the lyues paſſions of holy ſayntes and martyrs be recounted to man, to induce hym into deuotion of herte, to contriſion for his ſynnes, to the loue of god, deſpiſyng of the world and patient ſufferance or bearyng of tribulations and paynes: how moche more than ſhuld the paſſion of Chriſt be remembred and preached, whiche is moſte holy of al ſayntes ye the ſanctifier, of al ſayntes, lorde and god ouer al,

the iudge of quicke, ⁊ the reſurrection or reyſyng of the dede. This
paſſion I ſay ſhuld be remembred, that men hearyng it myght
knowe howe moche god the father hated ſynne, for the deſtruction
wherof he wold haue the precious blode of his moſte deare beloued
onely ſon ſhed vpon the erthe with moſte greuouſe tormentes
and woundes, and alſo that man myght knowe, howe moche he loued
mankynde, for whoſe ſaluacion he wold gyue his only ſonne
to ſo cruell tormentes ⁊ paynfull death. Thyrdly that we ſhould
knowe howe precious and deare a thyng is the kyngdom of heuen
which he wold nat open and gyue vnto mankynd but by the precious
blode and deth of his naturall ſonne Ieſu Chriſte. And
fourthly to declare vnto vs howe moche he loueth and reioyceth
in the penaunce of man for the declaracion and example wherof,
he wold his deare byloued ſonne to be nayled faſt vnto the croſſe Mat.27.G.
and ſpred abrode on ÿ ſame as a boke open wherin we myght rede
and lerne howe to do penaunce. What other thyng do ſignifie vnto
vs his teares or wepyng, his ſorowfull woundes/ his armes
ſpred abrode/ and his moſte ſwete and godly wordes: but monicions
and callynges vnto penaunce. He hath called vs vnto penaūce by [illegible]
his worde, by his Euangely/ and moſte of all by his holy lyfe and
example. Therfore behold and loke vpon this examplar ⁊ glaſſe
loke vpon the face of thy ſauiour Chriſt/ and worke accordyngly Pſal.83.
to the exemplar that is ſhewed/ to the in the mount of Caluarye.
And if this ſpectacle or glaſſe ought to be beholden at all tymes:
moche more than it ſhuld be cōſydered this tyme whā the churche
remembreth the paſſion of our ſauiour Chriſte that by the conſyderyng
therof: our ſoule myght be exited ⁊ moued to gyue thankes
to god for it/ and alſo to haue cōpaſſion in our ſoule of Chriſt
crucified. For as almyghty god ſayth by his prophet Moyſes.
Anima que non fuerit afflicta die hac: peribit de populo ſuo: That Leui.23.E.
ſoule or ꝑſon which wyl nat take vpō hym ſome payne/ affliction
or compaſſion this day or tyme of the paſſion of our lorde: ſhal peryſhe
from his people/ that is, ſhall nat be accompted or taken for
a chriſtian. Therfore let vs ſay in ſigne and token of compaſſion
that whiche ſaynt Bernard ſayd in his mournyng. Quis dabit capiti
meo aquam. &c. Who ſhall graūt or gyue water vnto me heade In lib. de lamentatione virginis.
or the fountayne and well of teares vnto myne yen that I myght
wepe both day and nyght vnto the tyme my lord appere vnto his
ſeruaūt and comfort hym eyther ſlepyng or wakyng. O ye ſwete
teares/ by whom commeth the plentuouſe ryuers of graces. O ye
deuote teares the aboundaunt fountayne of my helth/ come into

my hert / flowe out of myne yen / fall vpon my chekes / & make my mournyng bitter. Alſo in an other place ſaynt Bernard moueth vs to the beholdyng of this exāplar / our ſauiour cruſified: ſayinge in the perſon of Chriſt. O thou mā beholde what I ſuffred for the. Se the croſſe on the whiche for thy loue I dyed, Beholde the nayles wherwith my handes and my fete ware perſed and faſtened to the croſſe for thy ſynne, Is this no ſorowe and payne that I ſuffered for the? And thoughe this outward ſorowe & payne be moche greuouſe: yet moche more paynfull it is to me inwardly / to ſe the ſo vnkynde, for whom I ſuffred all theſe greuouſe tormentes and paynes. Wherfore o thou chriſtiā behold Chriſt crucified & gyue hym thankes for his kyndnes, leſſe paduenture thou mayſte here the rebuke that was ſpoken vnto .ix. leproſe cured by our ſauiour Ieſu, to whoſe rebuke he ſayd. Nonne decem mundati ſunt et noue vbi ſunt, Was there nat .x. perſons cured, and but one (that was a ſtrāger) ẏ gyueth thākes for his benefyt receyued, wher be ẏ other .ix. Behold I ſay Chriſte crucified & remēbre his kindnes accordyng to ẏ coūcell of ẏ wyſe mā ſaying. Gratiam fide iuſſoris tui ne obliuiſcaris dedit enim pro te animam ſuam. Forget nat ẏ kyndnes of thy ſuerte or frende for he hathe gyuen his lyfe for the / this ſhulde be diligently remembred.

Luc.17.D.

Eccl.29.C.

¶ Here endeth the prologue.

¶ The diuiſion of this treatiſſe or mirroure.

THis boke or treatiſe of the paſſiō is diuided into the .iii. partes, that is into a prohem begynnyng or preface / the execution or declaraciō of the ſayd paſſion, and into ẏ cōcluſion. In the fyrſt parte is declared the frutefull meditacion of Chriſtes paſſion. In the ſeconde parte be declared the actes & articles of the ſayd paſſion, And in the cōcluſion be declared certein miracles wrought at the ſame paſſion / with certein chapitres of the Reſurrection / appeyryng / Aſcenſion / of our lorde / ſendyng of the holy ghoſt. &c.

¶ The prohem / preface or begynnyng cōteyneth .x. particles / of the which ſume of them be diuided into dyuers chapitres.

1. THe fyrſt particle: is an exhortacion to moue men vnto the meditation of Chriſtes paſſion. Ca. primo. Fo. primo.
¶ An example of the ſame exhortation, Ca. ſecundo. Fo. iii.

The Table.

The ſeconde particle is of the mean and maner of the remembrance of Chriſtes paſſion. Fo.iiii. ii.

¶ The thyrde ꝑtycle is, howe we ſhulde feale in our ſelues Chriſtes paſſion. And this particle is diuided into.v. Chapitres.

Howe we ſhulde feale in our vnderſtandyng Chriſtes paſſion. The firſt Chapitre. Fo.v. iii.
¶ Howe we ſhulde feale and perceyue the ſame in our wyl/loue & affection. Ca.ii. Fo.vi.
¶ Howe we ſhulde fele the ſame in our actes and operations or dedes. Ca.iii. Fo.vii.
¶ Howe we ſhulde fele the ſame in our pouertie and neceſſities. Capitulo.iiii. Fo.viii.
¶ Howe we ſhulde fele Chriſtes paſſion in our rebukes and deſpiſynges. Ca.v. Fo.viii.

¶ The.iiii. particle is of diuers maners and wayes to remembre Chriſtes paſſion. And this particle is diuided into.vi. Chapitres.

Howe we may conſydre Chriſtes paſſion with a mynde to folowe it. Ca.primo. Fo.ix. iiii.
¶ Howe we may conſydre the ſame with a mynde to haue compaſſion therof. Ca.ii. Fo.x.
¶ Howe we may cōſydre Chriſtes paſſion with a mynde to maruayll therof. Ca.iii. Fo.xi.
¶ Howe we may conſydre the ſame/to reioyſe or ioy therof. Capitulo.iiii. Fo.xii.
¶ Howe we may conſydre Chriſtes paſſion to reſolue or relent our hertes into it. Ca.v. Fo.xiii.
¶ How we ſhuld conſydre Chriſtes paſſion: to reaſt ſwetely therin. Ca.vi. Fo.xiiii.
The.v.ꝑticle is diuided into.xix. Chapitres, of the whiche the fyrſt cōteyneth.xx. ꝑfites that cōmeth to man by the remembraunce of Chriſtes paſſion. Ca.primo. Fo.xiiii. v.
¶ Howe in the paſſion of Chriſt is conteyned all perfection of al the orders of aungels. Ca.ii. Fo.xxii.
¶ Howe in the paſſion of Chriſte is conteyned all the beatitude or blyſſe of men. Ca.iii. Fo.xxiiii.
¶ Howe in Chriſtes paſſion do ſhyne ẏ vertues theologicall/the gyftes of the holy ghoſt/the beatitudes of the goſpell/and alſo the fruytes of the ſpirite. Ca.iiii. Fo.xxiiii.

Howe

The Table.

¶ Howe by the paſſion of Chriſt: we haue the efficacite and ver-
tue of all ſpirituall goodnes. Ca.v. Fo.xxv.
¶ How the.vii. gyftes of the holy ghoſt ar cõteyned in Chriſtes
paſſion, and howe through the feruent remembrance therof: they
may be optayned, And fyrſt of the gyft of fear. Ca.vi. Fo.xxvi.
¶ An example of this gyft of the feare of god. Ca.vii. Fo.xxviii.
¶ Howe the gyft of pyte is opteyned by the feruēt remembraũce
of Chriſtes paſſion. Ca.viii. Fo.xxix.
¶ An example of the gyft of the ſpirite of pitie. Ca.ix. Fo.xxxi.
¶ Howe the gyfte of ſcience is optayned by Chriſtes paſſion.
Capitulo.x. Fo.xxxii.
¶ An exãple of this gyfte of ſciẽce or knowlege. Ca.xi. Fo.xxxv.
¶ Howe the gyfte of ſtrenght is optayned by Chriſtes paſſion.
Capitulo.xii. Fo.xxxvi.
¶ An exãple of this gyfte of goſtly ſtrenght. Ca.xiii. Fo.xxxviii.
¶ Howe the gyfte of councell is gyuen to man by Chriſtes paſ-
ſion. Capitulo.xiiii. Fo.xxxix.
¶ An example of the ſame gyfte of godly councel. Ca.xv. Fo.xli.
¶ Howe the gyft of vnderſtandyng is goten by Chriſtes paſſion
Capitulo.xvi. Fo.xli.
¶ An exãple of ẏ gyfte of goſtly vnderſtãdyng. Ca.xvii. fo.xliiii.
¶ Howe the gyfte of wyſdome is goten by Chriſtes paſſion.
Capitulo.xviii. Fo.xlv.
¶ An example of the ſame gyfte of godly wyſdom. Capitu.xix.
Folio. xlviii.
vi. The.vi.particle is of our lorde ſittyng vpon the aſſe and vpon
her fole or colte. Fo.xlix.
The.vii.particle is of the election or caſtyng out of the byers &
ſellers in the temple. Fo.li.
vii. The.viii.particle is of the ſorowfull deptyng of our lorde from
his mother Mary. Fo.lii.
viii. The.ix.particle is of Chriſtes laſt ſupper or maundy. Fo.liiii.
ix. The.x.and laſt particle is of the waſhyng of his diſciples fete.
Folio. lv.
x. The ſeconde parte of this treatiſe is diuided into.lxv. articles
of Chriſtes paſſion. Fo.lvii.

¶ The thyrde parte, that is the concluſion: is diui-
ded into.xi. Chapitres.

The fyrſt is of.x. myracles done byfore / at the death, and after
Chriſtes death. Ca.primo. C.xlii.

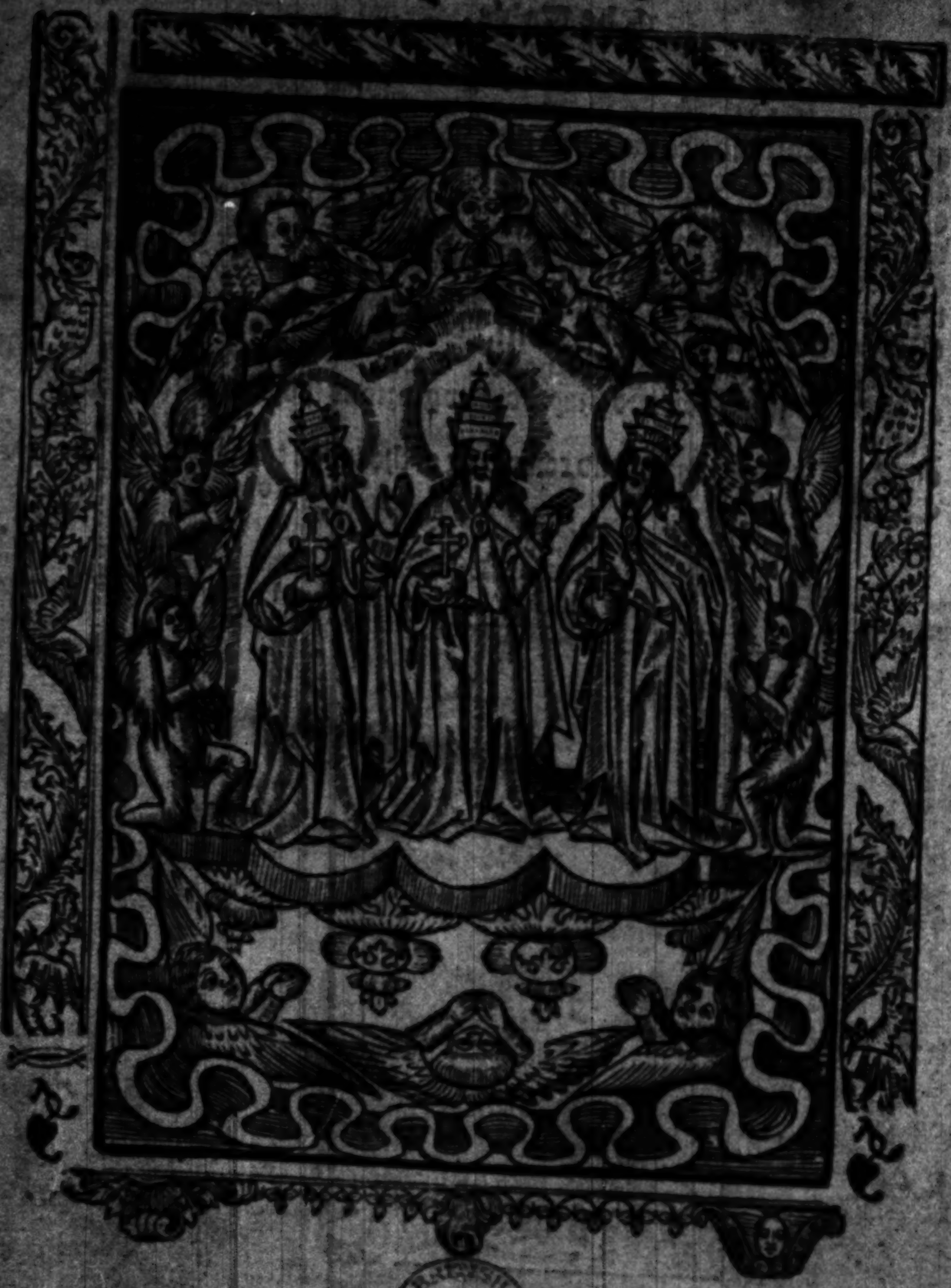
Why

The Table.

¶ Why Chriſte wold ſuffre ſo many and ſuche greuouſe paynes for vs. Ca. ii. Fo. C.xlvi.
¶ Howe Chriſte deſcended vnto the helles. Ca. iii. Fo. C.xlvii.
¶ Of Chriſtes Reſurrection. Ca. iiii. Fo. C.xlix.
¶ Howe Chriſte appered to his mother Mary. Ca. v. Fo. C.l.
¶ Howe Chriſt appered to Mary Magdalen. Ca. vi. Fo. C.li.
¶ Howe Chriſte appered to his Apoſtles, Thomas beynge preſent. Capitulo. vii. Fo. C.liii.
¶ Of Chriſtes Aſcenſion. Ca. viii. Fo. C.liiii.
¶ Of the ſendyng of the holy ghoſt. Ca. ix. Fo. C.lvi.
¶ Of the Aſſumption and prayſe of our glorious lady. Capi. x. Folio. C.lvii.
¶ Of the laſt iudgement and commyng of the iudge to the ſame. Capitulo. xi. Fo. C.lviii.

FINIS.

TABVLE.



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¶ Of the firſt perticle that is an exhortation/mouyng man vnto the meditation of the paſſion of Chriſte.

The fyrſt Chaptire.

O ye people that walke and wander in vanitees, come hether and beholde in this Glaſſe/ Chriſt crucified/ ⁊ inwardly conſider the greate charite of god to you. And on the other parte behold your owne blyndnes and malyce to wardes hym. Sith it hath pleaſed the ſonne of god to be ioyned vnto the nature of man/ and neuer to be departed frome it: howe moche more gladly ſhuld ye deſyre that your ſoule ſhulde be vnite ⁊ ioyned vnto hym vnſeperably. And ſith the ſonne of god wold through the great feruoure of his charite/ ioyne to his godhed in one perſone/ ſo vyle aſſhes and duſt as the nature of man is. Howe moche more deſirous ſhulde eche one of you be/ to open your hert and dilate it or ſprede it abrode to receyue hym in to it? What folyſſhenes or rather madnes is it/ that ye diſpiſynge or lytell regardynge this ineſtimable charite/ wyl rather open your herte vnto the filthy pleaſures of the body/ or vanytes of the worlde/ and to be ioyned vnto them by loue/ rather than to god. The ſonne of god toke nat a mortal body to the intent ẏ man ſhulde loue bodily or carnall pleaſures: but that as Chriſt hauyng a mortall body/ dyd by cōtinual penaunce ſubdue his body/ cōtempne all carnall worldly pleaſures: and was euer ioyned to god by loue: ſo in lyke maner ſhuld mortal man mortifye his body by continuall penaunce diſpiſe all vayne pleaſures/ and euer erecte or lyfte vp his ſoule to god and heuenly thynges. O the meruaylous blyndnes of man made of two ſubſtaunces/ that is the ſoule and the body/ and all thoughe the ſoule without compariſon be moche more noble than the body: yet he wyl ſpend and occupy all his tyme in a maner aboute the prouiſyon of his body/ or in ſuche thynges as the fleſſhe deſireth/ and in nothynge regarde his ſoule/ as yf he had none/ or that it were of no value. For he wyll neyther fede nor noryſſhe it/ nor yet laboure to quiete or reſt it in the loue of god/ thoughe he myght ſo do with moche more eaſe/ ſwetnes and alſo pleaſure without compariſon/ than to content and ſaciat the body. For god is preſt and redy to euery man: ye he offereth hym ſelfe to man/ yf man he wyl receyue hym. Ecce ſto ad oſtium et pulſo. &c. Beholde (he ſayth) I ſtande at thy dore (that is thy herte or ſoule) and knocke yf any perſon wyl here

Bernardus in Stimulo amoris in principio.

Apoc. 3. D.

my voyce / and open the dore of his ſoule vnto me: I ſhall entre therin and ſuppe with hym / and he with me. Se thou vnkynde man / howe our lorde offereth hymſelfe vnto the / and requyreth none other pryce of the / but the deth of his ſonne with thyne obedient herte: therfore gladly receyue hym to thy ſpirituall comforte. All corporall and temporall thynges fle frome man / and forſake hym / and though with great ſtudy / anguyſſhe / and payne / he labour to get and kepe them / yet he ſhal neuer haue ye ful poſſeſſion of them to his quietnes / excepte he wolde ſay / that he hath the ful poſſeſſion of them: the whiche holly and fully contempneth and diſpiſeth them all: for that perſon is ſaciate and contente with the wante of them. But wyll ye ſe a more merueylous blyndnes of this wretched man. The ſoule of man which is made to thymage of god / and the whiche ſhall neuer be ſaciate and content but only with god: that ſame ſoule / nat conſtrayned (though partely enclyned and moued by the fleſſhe) wylfully ſubdeweth her ſelfe vnto the fleſſhe redy to fulfyl the vayne pleaſures and deſyres of the fleſſhe. But ſhe contempneth or diſpiſeth to ſubdue her ſelf to god / though ſhe be continually moued therunto by dayly exhortacyon or preachynge / continuall receyuynge of his benefytes and graces and alſo by inwarde inſpirations. Ye more ouer ſhe wyll nat do the wyl of god in his owne gyftes that he gyueth to her. Truely yf the ſoule were nat worſe or more beſtial than any brut beſte / ſhe wolde loue god aboue all thynges / vnto whoſe ymage ſhe is made. And ſo: lytell or nothynge regarde all creatures in comparison of god. Wherfore thou ſoule / yf thou wylt loue the fleſſhe or the body / loue none other but the fleſſhe and the body of Chriſte / whiche was offered for the and for the helth of mankynde / on the auter of the croſſe. Therfore dayly remembre in thy herte his paſſion. For it ſo remembred in the ſoule of man: is continually offered and preſented to the ſyght of the father omnipotent for our conſolation and comforte. It is comenly ſayd that if any man kyl or ſlee a nother man: yf that manſleer come afterwarde in the preſence of that deed corps or body ſo that he ſe it: it wyl incontinent blede / or voyde at the wounde freſſhe blode. So yf we wolde beholde with the deuoute eyen of our ſoule the blode and paſſion of Chriſte / whom we haue ſlayne or were the occaſyon of his deth / nat onely by our original ſynne / but alſo by our manyfolde actuall ſynnes: we ſhulde fele or perceyue by ſpiritual grace of deuotion in our ſoules / howe that by our compaſſion of his paſſion / his blode floweth plentuouſly out of his body / and is offered and

A naturall example.

preſented vnto his father for our ſaluation and ſanctification. For yf the nayles that perſed his handes and feet were ſanctified and called holy by the tochyng of his bleſſed mẽbres / how moche more then ſhulde our reaſonable thoughtes whiche cleue faſt to Chriſte crucifyed by continual or ofte remembraunce of his paſſion be called holy. O moſt delectable paſſion. O moſt merueylous deth. Merueylous? ye what may be more merueylous / for this deth doth gyue life / it cureth our woundꝭ / it maketh blode whyte / that is / it purifieth and clenſeth our ſoule from the blode of ſynne. Great bitternes and ſorowe / is ofte times tourned to moche ſwetenes ⁊ pleaſure. ¶ The openyng of the ſyde of Chriſt / ioyneth his herte to our herte. ¶ The ſonne hyd frome vs by the clowdes / whan the clowdes be gone and paſte: it ſhineth more clerely. ¶ The fyre quenched: is ſhortlyer or ſoner kyndeled ⁊ maketh the greater flame. ¶ The ignominious and ſhamfull deth of Chriſte: glorifieth both hym and vs. Chriſte thriſtyng vpon the croſſe doth inebriate and ſaciate vs with the drynke and liquore of grace. Chriſte hangyng naked on the croſſe: clotheth ỹ ryghtuous perſones with the garmentes of vertue. His handes nayled to the croſſe: dothe vnknytte or looſe oure bandes / his feete nayled dothe make vs ronne to vertue. Chriſte yeldynge his ſpyryte in to the handes of his father: dothe inſpyre and gyue lyfe of grace. And he alſo ſpred abrode vpon the croſſe: doth call vs to heuenly thinges. O the wonderfull paſſyon of Chriſte / the whiche doth alyenate and chaunge the herte and mynde of hym that hath remembraunce and compaſſion of it. For it nat onely maketh hym angelical: but alſo diuine and godly. For he that cõtinueth by meditation in the tormentes and paſſion of Chriſt: ſeeth nat hym ſelfe / bycauſe he alwayes and onely beholdeth his ſauiour Chriſte crucified. ¶ This perſon wolde bere the croſſe of Chriſte with hym / and he alſo bereth in his herte hym: which ſuſteynethe both heuen and erthe / with whome he may eaſely ſuſteyne and beare all heuy burdens and paynes. ¶ This perſone alſo that thus continueth in the meditation of Chriſte crucifyed / wolde be crowned with thornes with Chriſte and for Chriſte / and he is crowned with the ſure hope and truſte of the crowne of glory. He wolde hynge naked on the croſſe with Chriſte / and ſo ſhake for colde / and he is heated in his ſoule with the feruent fyre of loue. He wolde taſte of the bitter and ſharpe vynacre and gall with Chriſte / and he drynkethe the wyne of vnſpeakable ſwetenes. He wolde be mocked and ſcorned with Chriſte on the croſſe/ and he is honoured of aungelles. He wolde be diſpyſed and forſaken with Chriſte/ and our lady hath choſen hym to her ſonne. He wolde be hevy with Chriſte/ and he is conforted. He wolde be tormented and ſcourged with Chriſte/ and he is relyued with great ioy ⁊ gladnes. He wold hynge with Chriſte on the croſſe/ and Chriſte moſt ſwetely doth embrace and halſe hym. He wolde be pale in face and inclyne his heed downe for feblenes with Chriſte/ and Chriſte cōfortably lyftynge vp his heed/ doth moſt ſwetly kyſſe hym. And therfore ſaynt Barnarde ſayth: O good Ieſu we beleue/ and ſo it is/ that who ſo bereth thy croſſe/ he bereth thy glory. And he that bereth thy glory/ he bereth the. And hym ỹ bereth the/ thou bereth vpon thy ſholdre. Thy ſholdre is ſtronge and very hygh/ for it recheth vnto the fete of the father in heuen aboue all the orders of aungels/ aboue all principates/ poteſtates/ ⁊ vertues. Thither thou reduceſt or bryngeſt agayne the wanderynge ſhepe that dyd erre from the flocke/ that is mankynde/ the whiche by his ſynne was put out of Paradyſe. Good lorde, I may compaſſe, go about, and ſerche both heuen and erth/ the ſee, and the lande/ ⁊ no where ſhal I fynde the but in the croſſe. There thou ſlepeſt/ there thou fedeſt/ there thou reſteſt in the hete of the day. In this croſſe my ſoule is lyfted vp from the erth/ and there it gathereth the ſwete apples vpon the tree of lyfe. In this croſſe the ſoule cleuynge faſt to her lorde god/ doth ſwetely ſynge Pſal. 3. and ſay: Suſceptor meus es tu, gloria mea, et exaltans caput meum. Thou arte my defendour my glory/ and thou exalteth vp my heed: that is my ſoule from the conſideration of all vayne tranſitory thynges/ vnto the meditacion of thyn vnſpeakable goodnes ſhewed vnto man vpon the croſſe. O moſt amyable deth. O moſte delectable deth of the moſt noble body of our lorde Ieſu Chriſte/ from whome I wolde neuer be ſeperate/ but in hym to make thre tabernacles/ one in his handes/ a nother in his fete/ and the thirde in the woūde of his ſyde. There I wyll reſt and ſlepe/ eate and drynke/ rede and pray/ and there I wyll perfourme all my beſynes that I haue to do. There I ſhall ſpeake vnto his herte/ and optayne of hym what ſo euer is nedeful for me. Thus doynge) I may folowe ỹ ſteppes of his moſt ſwete mother Marie/ whoſe ſoule: ỹ ſwerde of ſorowe dyd thyrle ⁊ perſe at the deth of her ſone. If I be thus woūded with Chriſte/ I may from henſforth ſurely ſpeke to her ⁊ moue her in al my neceſſites/ and ſhe wyl nat denye me/ bycauſe ſhe ſeeth me crucified with her ſonne Chriſte.

¶ Here foloweth an example of this exhortation.

WE may take an example of this exhortation to remēbre the paſſion of Chriſt (in the boke called: Speculum hyſtoriale Vincentij)of certayne ſinguler perſones whiche had this ſpecial grace. We rede there that in the partes of the Dioces called Leodiſi:a noble ⁊ deuout preeſt called: Iacobus de Vitriaco / the whiche afterwarde was the byſſhop of Tuſculane and cardinall/and this holy man ſe there diuerſe women of ſo meruaylous affection and ſo feruent in the loue of god/through the continuall remēbraunce of the paſſion of Chriſte / that by that feruent loue and deſyre / they were ſo ſeke that by many yeres they coulde nat ryſe out of theyr beddes but very ſeldome/hauynge none other cauſe of ſekenes or diſeaſe but onely the ſaid feruent loue. For their hertes (by yͤ continuall remembraunce of the infinite charite of god ſhewed in the paſſion of Chriſte) were ſo relented by that meditation / that the more that they were cōforted in ſoule/ the more ſeke ⁊ weyke they were in theyr bodyes:ſaynge ⁊ cryeng in herte/though for ſhame they durſt nat ſpeke in wordes/the ſayng of the ſpouſe in the canticles: Fulcite me floribus , ſtipate me malis , quia amore langueo . Comforte me with flowres/ ſtrength me with apples or other frutes/for I am ſeke or languyſſhe for loue. And in ſome of theſe women (a meruaylous thyng) it myght be perceyued ſenſibly/howe that whan theyr ſoule in a maner melted throughe the vehemence of loue/ theyr chekes and the colour of them ſenſibly fayded and fel away. In other of them throughe the ſwete conſolations that they receyued in theyr ſoules/there redoūded in to their mouthes a pleaſaunt taſte/as if it had ben of hony or other ſwete meat / and that they felte ſenſibly . And ſo it refreſſhed them both corporally and ſpiritually / and this taſte alſo moued them to ſwete teares/ and preſerued or kepte theyr hertes in deuotion . Some of them alſo receyued ſo great grace of wepynge in deuotion/that as ofte as god was in theyr herte by remembraunce of his goodnes / ſo ofte the ryuers of teares flowed from theyr eyen by inwarde deuotion/ ſo that the ſteppes or payntes of the teares / dyd afterwarde appere in theyr chekes thorough the cuſtome of wepynge . And here note a meruaylous thyng/that the wepyng or teares dyd nat hurt their brayne or hed/as it doth comenly in al other perſones/ but rather in them it comforted theyr myndes / with a full ⁊ plentuous deuotion. It made ſwete or pleaſaūt theyr ſpirites with a ſwete vnction of grace. It meruaylouſly refreſſhed their bodyes/ and it gladded al yͤ hole cōgregation of yͤ ſeruauntes of god there.

Libro.xxxi. Capi.x.et xiiii.

Canti.ii.A.

Vbi ſupra. Capi.xviii.

¶ More ouer we rede in the ſame boke of an holy and deuoute woman called Maria de Ogines / of whome the forſayde mayſter Iacobus de Vitriaco / beynge in great feruoure of deuotion cryed with a lowde voyce vnto almyghty god ſaying: O lord god thou arte very good to them that truſteth in the / thou arte faythfull to thy ſeruauntes that truſte and abyde thy promiſſes. Thy hand mayde good lord hath diſpiſed and forſaken for thy loue / thonour of the worlde with all the pleaſures of the ſame / and thou accordyngly vnto thy promiſſe in ſcripture hath rendred and gyuen to her an hundreth tymes more in this worlde / and alſo euerlaſtyng lyfe in the kyngdome of glorye. The fyrſt fruites or begynnynge of her loue to the / was the remembraunce of thy croſſe / paſſion / and deth. For on a certayne day when ſhe (preuented with thy grace and mercyfully viſited by the) conſidered the great benefites / whiche thou of thyn vnſpeakable goodnes ſhewed vnto man kynde in workynge our redemption / ſhe founde or opteyned ſo great grace of compunction / and ſuche abundaunce or copye of teares in thy croſſe and paſſion / that we myght haue traced or folowed her thorowe the churche by her teares that fel on ẏ groūde from her. And of a longe tyme after that ſhe had this ſwete viſitation and grace of teares / ſhe myght neyther ſee nor beholde the ymage of the crucifix / nor yet ſpeke or here other ſpeke of the paſſion of Chriſte / but forthwith ſhe fel in ſwowne. Wherfore that ſhe might ſomwhat tempre and abate that great paſſion and ſorowe / and reſtrayne thaboundaunce of her wepynge, ſhe lefte the conſideration of thumanite or manheed of Chriſte, and turned her mynde holly to the meditation of the maieſtye) and godheed of Chriſte / that in his eternitye and inpaſſibilytye ſhe myght fynde ſome conſolation and comforth. But where ſhe thought and laboured to haue ſtopped and reſtrayned the floode of her teares / there roſe and ſprang maruailouſly greatter abundaūce of teares. For when ſhe conſidered of what glorie and dignitie he was that wolde ſuffer ſo vyle and ſhamfull deth for our redemption / then her ſorowe was renewed in her / and her ſoule ſo relented for deuout compūction / that moche more plentye of teares departed from her / and moche more ye may ſee in the ſayde boke / if it pleaſe you.

Mt.19.D.

✠

¶ A prayer.

O Lorde Ieſu Chriſt the ſonne of the lyuynge god, for thyn vnſpeakable pitye/ and the moſte excellent lyfe of the moſte holy mother Marie/ and for the merites of ſaynt Franciſce/ and of al thy ſayntes/ graunt (we beſeche the) vnto vs moſt wretched ſynners vnworthy any of thy benefites/ that we myght loue the alone/ and euer be burnynge or feruente in thy loue/ and that we might continually magnifie the werke of our redemption/ that we myght euer deſyre thy honour/ and dayly bere and remembre in our herte the benefyte of thy paſſion/ that we myght knowe and conſydre our miſerye/ and continually deſire to be diſpiſed and rebuked for thy loue/ ſo that nothynge ſhulde comforth vs and abide in our hert/ but thy deth and paſſion/ and nothynge diſpleaſe or trouble vs/ but our owne ſynne and wretchednes Amen.

¶ Of the meane and maner of the remembraunce of the paſſion of Chriſte. ¶ The ſecond particle,

Nowe I ſhall ſhewe vnto yowe howe we ſhulde vſe and exercyſe our ſelf in the paſſion of Chriſte. In the whiche vii. tymes in the day at the leeſte; euery chriſtiane ſhuld exercyſe hym ſelfe accordyngly to the ſentence or mynde of ſaynt Barnard ſayng: ¶ The cōtinual or dayly leſſon of a chriſtiane/ ſhulde be the remembraunce of the paſſion of Chriſte. For there is nothynge that ſo moche kyndeleth the hert of man/ as the manheed of Chriſt/ and the ofte and deuout remembraunce of his paſſion. Howe this may be/ we ſhall perceyue it in this maner, ¶ That is this/ who ſo euer wyll ꝓfite in the meditation of Chriſtꝭ paſſion/ let hym ordre hym ſelfe/ as if Chriſte were put to all the paynes of his deth and paſſion in his preſence/ and ſo let hym conſidre depely/ diligētly and with deliberation al the poyntes of his paſſion/ thereunto fixe his hole mynde perſeuerantly leuynge and ſettynge a parte all other cures and buſines/ with drawinge hym ſelfe with as great diligēce as he can from all ſuperfluouſe meatꝭ and drynkes/ and from all dilycates/ from al fyne garmentes and ſofte beddes/ from all vayne ſportes ⁊ lyghtnes/ from vayne ioy/ and from all vayne and ydle ſpeche. For all theſe and ſuche other lyke ben clene contrarie to the frutefull remēbraunce of Chriſtes paſſion/ as we ſhall ſhewe more clerly herafter. And therfore it is neceſſarie that if a man wyll profyt herein/ that he thynke hym ſelfe as yf he were preſente at the paſſyon of Chriſte/ and ſo ordre and behaue hym ſelf in his ſpeche/ in his ſight/ in his ſorowyng/ and in al his other outwarde actes/ as if he ſawe before his face/

Chriſte hyngynge on the croſſe. If a man thus order hym ſelfe Chriſte crucifyed ſhalbe ſpiritually with hym and in his preſence as he thynketh in his owne mynde / and ſo ſhall gladly behold his dedes and thoughtes / and alſo graciouſly accepte his vowes and promyſſes. But take hede that this remembraunce be nat ſoone loſt and ſhortly put away / ſpecially whan deuotion and tyme wyl ſerue with conuenient oportunitye / and ſe that this remembraunce be with a faythful and herty maner and with a mournyng cõpaſſion. For ſurely yf this moſt ſwete and pleaſaunt tree of the croſſe be nat affectuouſly ⁊ louyngly chewed with the teethe of feruent deuotion: the ſauour therof (though in it ſelfe it be very delicious) ſhal neuer moue the. And if thou can nat wepe with Chryſt that wepte for the / and ſorowe with hym / that ſorowed for the / at the leeſt thou ought to ioy in hym and to render thankes to hym with a deuout herte for his manifold benefytes gyuen to the without any thyng deſeruynge. And if thou feleſt thy ſelfe nother moued vnto compaſſion / nor yet to gyue thankes with a feruent deſyre vnto god for his benefites / but rather depreſſed with an hard herte in the ſayd remembraunce / neuer the leſſe with that ſame hard herte come vnto the holſome remembraunce of Chriſtes paſſion and gyue ſuche thankes to god as thou may for that tyme. And that which thou can nat haue nor felyſt nat in thy ſelfe / committe in to the handes of his moſt mercifull goodnes. And if yet thou continue in thy ſtubbernes and harde herte / for perauenture thy herte is tourned in to the hardnes of a Dyamant / whiche can neuer be broken but with the hote blode of a gote / as Plinius ſayth in his naturall hiſtorie: here I offer ⁊ ſhewe vnto the the greate copie and plentie of blode of the gote and alſo of a lambe incontaminate / vnſpotted or vndefyled Ieſu Chriſte / which is very hote and burnynge with an incomparable feruent loue and charitye / whiche through the ſtrength of his heet / hath broken and diſſolued that harde and Dyamant wall of ennmitie / which the ſynne of our fyrſt parentes and alſo our actuall ſynnes hath made and put bytwyxte god and man. Waſſhe or drowne thy ſelfe in the copiouſe blode of this gote and lambe / O thou Adamant herte / and lye in it that thou may be made warme / ⁊ thou ſo heated or made warme / may be moliſyed or made ſofte / and ſo moliſied: may ſhed plentiouſly ryuers of teares. Moyſes ſmote twyſe on the ſtone and brought ſuche plentye of water / ſo ſmyte thy harde ſtony hert twyſe that is with the inwarde hertye remembraunce of Chriſte paſſyon / and withe the outwarde laboure of thy bodye / as exercyſynge

Lib.xxxvii.
Cap.iiii.

Num.xx.B

ercyſynge

exercyſynge thy ſelfe in lyftynge vp thy handes or thy ſyght/ vnto the crucifixe in ofte knockynge on thy breſte/ in deuoute genuflexions/ knelynges/ or payne takynges/ or in exercyſyng thy ſelf in takyng diſciplines or ſcurgyngꝭ/ or in other lyke outwarde exerciſe/ and ſo cõtinue vnto thou haue goten the grace of teares. Wherby thy reaſonable ſoule ſhal drynke the waters of deuotion. And thy ſenſual or beſtly bodye by therperiẽce therof ſhalbe humbled and ſubdued vnto the reaſonable ſoule.

¶ The thirde particle, howe we ſhulde fele in our ſelfe the paſſion of Chriſt/ and this ꝑticle is deuided in to. v. chapitres/ firſte is howe we ſhulde fele the paſſion of Chriſte in our vnderſtandynge and reaſon.

Phil. 2. A.

In the fyrſt particle.

Saynt Poule ſayth: Hoc ſentite in vobis quod et in Chriſto Ieſu. Fele and perceiue in youre ſelfe that Chriſt Ieſu felt/ that ye myght ſucke ⁊ drawe watres frome the fountayns of our ſauiour. For who ſo euer exerciſe them ſelfe faythfully in this paſſion/ they ſhal ſucke ⁊ drawe from thens al maner of graces/ as we ſaid afore. For ſuerly this exerciſe hath his diuers degrees/ wherby we may come to the perfeccion of all ſanctitye or holynes. Wherfore we ought (accordyngly to thadmonition of ſaint Poule) fele in our ſelfe yͤ paſſion of Chriſt. And that v. maner of wiſe. Firſt in our vnderſtandyng/ ſecõdly in our wyl/ loue and affection/ thirdly in our actes and operation/ fourtly in our pouerty and neceſſityes/ fyftly in our reprouynges or diſpiſinges. Firſt I ſay we ſhuld fele the paſſion of Chriſte in our vnderſtandyng or reaſon/ ſo that we dilygenly and with attencion fourme our thoughtes accordyngly vnto the paynes ⁊ paſſion of Chriſte. Herevnto we be moued by the wordes of the prophet ſayng in the perſon of Chriſte crucified: O vos omnes qui tranſitis per viam attendite et videte ſi eſt dolor ſicut dolor meus. O all ye that paſſe thorough the way of this worlde: take hede (that is: thynke with a diligẽt ⁊ attent mynde) and depely cõſider if there be any ſorowe lyke vnto my ſorowe. And this is done truely and faythfully/ when the paſſion of Chriſt is remẽbred rather with an attent mynde ⁊ cogitation/ than with deuotion. For cogitation hath his ſignification ⁊ name of abidyng/ tarieng/ or ellꝭ cõſtraynynge after ſome doctours. For aſmoche as in ſuch cogitatyons whan reaſon ⁊ vnderſtãdyng hath nat that gyft ⁊ grace of knowlege that it wolde haue/ it is cõſtrayned to abyde/ tary ⁊ reuolue it in his cogitation/ vnto the tyme yͭ he hath gotẽ ſome perceyuyng therof. And of this cõſtraynyng ſpeketh ſaynt Barnarde ſaynge:

Treñ. 1. D.

let the outwarde ſenſes be gathered to gether in one/ and cōſtrayned or ſubdewed vnder the diſcipline and rule of the good wyll. And ſo kepte vnder with the burden of good werkes / and made obedient to the ſeruice of the ſpirite / that in no meanes they be ſuffered to come at large at theyr ſenſuall pleaſure. Of this diligent kepynge of our thoughtes/ſpeketh alſo our lord in his lawe ſaynge: Caue ne vnq̄ obliuiſcaris domini dei tui qui eduxit te de terra Egipti. Beware that thou neuer forget thy lorde god / whiche hath delyuered the from the thraldome that thou had in the lande of Egipte (that is from the thraldome of the deule) by the merites of his glorious paſſion. We may alwayes thynke of this benefite/though we can nat at al tymes deuoutly remembre it. And therfore to remembre or thynke euer of god / we be conſtrayned by his cōmaundement. But to remembre hym with deuotion we be nat bounde/ for deuotion is onely of the ſpeciall grace of god which is nat in our power. And therfore we be exhorted ⁊ taught to continue the remembraūce of god and of his cōmaundmentes ſaynge: Meditaberis ea ſedens in domo tua, et ambulans in itinere, dormiens, atq; conſurgens, et ligabis ea quaſi ſignum in manu tua, et mouebunt ante oculos tuos, ſcribesq; ea in limine et in oſtijs domus tue. Thou ſhalt (ſayth Moyſes in the name of our lorde) remembre them (that is the cōmaundmentes and benefytes of god) ſittynge in thy houſe and walkynge in thy iourney/ſleppynge and ryſyng/ or at thy downe lyenge and vp riſynge/and thou ſhal tye and faſten them vnto the as a ſigne or a marke in thy hand/ and they ſhalbe euer before thyn eyne or ſyght / and thou ſhalt wrytte them in the poſtes ⁊ doores of thy houſe. And though theſe wordes in the litterall ſenſe ben ſpoken of the. x. cōmaundmentes of god / yet we may ſo moche the more conueniently applye them to the remēbraunce of the paſſion of our lord/ for aſmoche as it was more to our profite and comforth that our lord god wolde ſuffre deth and paſſion for our redēpcion/ than yͭ he gaue to vs his commaūdmētes. And alſo that is the law ⁊ ordre of yͤ benefites of god that more that they be ꝓfitable to vs: the more we ſhulde remembre them. Therfore al the articles or particular paynes of the paſſion of our lord ſhuld be diligētly gadred to geder ⁊ cōmend to memory/according to the wordes of our ſauiour ſayng: Colligite fragmenta ne pereant. Gather vp to gether the fragmētes (that is the ꝑticular paynes of his paſſion) and put thē to gider as it were in a litel fagot/⁊ ſo cōmēde them to memory leſſe they periſſhe from your hertes by forgetfulnes/ i this maner dyd yͤ ſpouſe as we rede in the

Deute. vi. C.

Deute. 6. B.

Johā. 6. B

in the canticles/ where as ſhe ſayd. Faſciculus mirre dilectus meus michi inter vbera mea commorabitur. My dere beloued ſpouſe is to me as a lytell fagot of myrre/ he ſhall abyde in my herte ⁊ memory. Saynt Barnarde declarynge this ſame text ſayth in this maner/ Brethern this hath ben myne accuſtomable maner frō my firſte conuerſion. I haue ben diligent to gather a lytell fagot of myrre/ the which I put in to my boſome as a treſure to recōpence for the great hepe of merites that I ſhulde haue had/ but my vnkyndnes to god is ſuche that I want ſuche merites/ and therfore I ſay I was dilygent to gather to me a lytell fagot of mirre of al the paynes and afflictions of my lord and ſauiour Jeſu/ fyrſte of his great pouertye/ neceſſitye and affliccion or paynes that he ſuffred in his yong and tender age: after that of his great labours that he had in preachynge his fatigation and werynes in goyng about frome cyte to cyte/ frome towne to towne/ frome cuntrye to cuntrye/ his continuall watche in prayer/ his temptacions in his faſtyng his wepynges and teares in compaſſion of the miſerable people/ the diſceites and craftes of the ſcribes and phariſeys that lye in a wayt of hym to take hym in a trype with ſome defaute in his cōmunicacyon or ſpeche/ and laſte of the paryllés and daungers that he was in amonges his awne nacion ⁊ frendes/ of his rebukes/ mockes/ ſcornes/ diſpiſes/ ſpittynges/ buffetynges/ betinges/ ſcurgyngs/ with al other that he ſuffred for our ſaluacion. Of al the whiche is there/ plentuouſly made mencion in the foure euangelyſtes/ theſe thinges to remēbre ſayth ſaint Barnarde) I recounted for wiſdome. In theſe thynges I ſet the perfeccion of my iuſtyce/ in theſe ſtode all my cunnynge ⁊ knowlege/ in theſe I put the ryches of my helth and thaboundaunce of my merites/ of theſe ſomtyme I dranke a draught of holſome bytternes or peynaunce/ in theſe agayne I receyued the ſwete vnction of conſolacyon. Theſe thynges done ſtrength me ⁊ alſo erecte me in aduerſityes/ they repreſſe me and kepe me meke in proſperityes/ ⁊ they gyde me and lede me by a ſure way in this lyfe/ where as is nowe ſorowe/ nowe ioye/ nowe pleaſure/ nowe payne/ ſo that I dar nat go out of the ryght way aſlonge as I folowe them.

Cātic. 1. B.

Super cantica ſermone. 43.

Vbi ſupra.

¶ Howe we ſhulde fele Chriſtes paſſyon in our loue/ wyll and affeccion. The ſeconde Chapitre.

2. Secondly we ſhuld fele (I ſayd) the paſſion of Chriſt in our wyl/ deſire/ loue ⁊ affeccion. For this paſſion which hitherto hath ben onely remēbred in our thoughtes ⁊ vnderſtandynge if we wyl ꝓfit it muſt procede in to our affeccion/ ſo that it be nat

onely remembred in our thoughtes/but that alſo the deuotion of
the remembrer be enflamed by loue in his wyl. And ſurely yf our
vnderſtandynge do his diligence in the remembraunce of the ſaid
paſſion/ it ſhall ſhortly moue our affection. And ſo the paſſion of
our lord ſhall nat onely in our cogitacions be remembred/ but alſo
it ſhal inflame your wyl by compaſſion & pitye. Wherunto we be
Cãti.viii. B. admonyſſhed by our lord ſaynge. Pone me vt ſignaculum ſuper cor
tuum. Put me (ſayth our lord) as a ſeale vpon thy herte. A ſeale(
as ye knowe)if it be prynted in to wax/it leaueth in it his image,
So our lord wolde that his paſſion ſhuld be ſo imprinted in our
hertes/nat onely by ofte remembraunce/but alſo by deuoute com
paſſion / that the prynt and image therof abyde in our affection
and feruent deſyre: ſo that as Jeſus Chriſte was made reed and
blody on the croſſe / ſo our deuocion in vs may be made reed and
feruent by the vertue of compaſſion. And hereunto we be coun-
Leuitic. xxix. B. ſelled by the wordes of Moyſes ſaing. Sumes de ſanguine vituli et
pones ſuper cornua altaris. That thou ſhal take of the blode of the
calf ſignifieng the blode of Chriſte/and thou ſhal put it vpon the
corners of the aulter that is vpon thy thoughtes & affections/with
feruent remembraũce of the blode of Chriſte. And ſo we ſhal ful-
fyll the admonition of ſaynt Paule: ſaynge as I ſayde before.
Philip.ii.A Hoc ſentite in vobis quod et in Chriſto Ieſu. Feale in your ſelf that
Chriſte Jeſu felt. And thus we may fele hym in our ſoule.ii.ma
ner of wayes. Firſt by the bitter affection of compaſſion/and that
is when we remembre the paſſion of Chriſte with ſo great com-
paſſion: that it bryngeth forth of vs moſt bytter teares/ſo yͭ ſuche
Eccli.41.A a deuoute ſoule may ſay with the wiſe man. O mors q̃ amara eſt me
moria tua. O deth howe bitter and ſorowfull is thy remēbraunce
and ſpecially the remembraũce of the deth of Chriſte. Secondly
we may fele hym in our hertes or ſoules by the moſte ſwete and
pleaſaunt affection of deuotion / and that is when we remembre
moſt inwardly & depely the great loue and charite of Chriſt that
wolde ſuffer ſo greuous paynes and ſhamefull dethe for ſo vyle
wretches and vnkynde as we be. And ſo this deuout remēbraũce
bryngeth forth of vs moſt ſwete teares of deuotion: So that we
Judith.v. B. may ſay that is writen in the boke of Judith. Fontes aquarum ob
dulcorati ſunt. That is the bitter fountayns ben made ſwete and
delectable. A figure herof we rede in ſcripture where as our lord
Exod.xv. D. commaunded to Moyſes to put a tree (that was both longe and
bitter)in to the water that was ſo bitter that no man culde drynk
therof / and ſo therby the waters were made ſwet and delectable.

What is ſignified by this water but the paſſion of our lorde which is ſo bitter and paynful that no man may taſte therof. And by this long and bitter tree/ is ſignified the longe and continual remembraunce. Whiche if it be ioyned and put to the paſſion of our lord/ it ſhal make it ſwete and pleaſaunt/ſo that the more we taſte of it by deuout remembraunce / the more delectable it ſhalbe to vs. And therfore our holy mother the churche ſayth in a certen hympne: Dulce lignum, dulces clauos, dulce pondus ſuſtinet. That is: The ſwete tree of the croſſe ſuſteyneth and bereth a ſwete burden/nayled faſt with ſwete nayles. For that whiche was moſt bitter and paynfull to our ſauiour Jeſu in his paſſion / ſomtyme is moſte delectable and comfortable to vs in our deuoute meditations. Theſe two maners of teares that is bitter and ſwete/ſprynge out of this deuout affection of the paſſion of our lorde. And hereunto ſpeaketh ſaynt Barnarde as we ſayd afore. In the remembraunce of the paynes that my ſauiour Jeſu ſuffered for me / J drynke ſomtyme a draught of holſome bitternes. And ſomtyme agayne J receyue the pleaſaunt vnction or oyntment of deuoute conſolation. Crux Sup cantic. ſermõ.43

¶ Howe we ſhuld fele Chriſtes paſſion in our actes and dedes. The thyrde Chapitre. 3.

Thyrdly we ſhulde fele the paynes of Chriſte in our effectes and outward operations. That lyke as the deuout remembraunce of Chriſtes paſſion enflameth our affection and loue inwardly/ſo it myght appere & be ſhewed outwardly in our warkes and lyuing. Hereunto we be cõſeled by the wyſe men ſayng: Prepara foris opus tuum. That is to ſay: Suche deuotion as thou haſte inwardly conceyued by affection and loue / let it be ſhewed outwardly in thy dedes. For as ſaynt Gregore ſayth: the dede outwardly done/is a ſufficient argument or proue of the inwarde loue. So by the inwarde loue of man is ſhewed or knowen his inwarde compaſſion. Alſo it is writen in the ſeconde boke of the kynges: Omnia que habes in corde tuo, fac quoniam dominus tecum eſt. As if he ſhulde ſay: what ſo euer good thynge thou haſt conceyued in thy hert / ſhewe it outwarde in thy dedes. Alſo it is writen in Exodo. Fac ſecundum exemplar quod tibi monſtratum eſt in monte. Performe in thy lyuynge that goodnes/whiche thou receyued of god in thy ſoule. And therfore our lorde ſayth to vs in his goſpel: Si quis vult venire poſt me, abneget ſemetipſum et tollat crucem ſuam quotidie. If any man wyll be my diſciple and cum after me/ let hym denye hym ſelfe / that is Prouer.24. D. Omel.30. Cap.vii.C. Cap.25.D. Luce.9.C.

forſake his owne wyl and pleaſure / and take his own croſſe / that is: put his owne body to payne and that dayly. Foꝛ we muſt continue in penaunce / and ſo folowe Chꝛiſte in our lyuyng outwardly 1. Corin.2. D. and nat onely inwardly / and hereto ſaith ſaint Paule: Oſtentionem caritatis veſtre oſtendite in faciem eccleſie. That is / ſhewe your good wyl and charitie openly in the face of the churche / that Pri.Pet.2. D. is in our werkes ⁊ in our dedes. And ſaynt Peter ſayth: Chriſtus paſſus eſt pro nobis relinquens exemplum vt ſequamini eum. Chꝛiſt hath ſuffered paynes and deth foꝛ vs / gyuynge vs example to folowe hym / he doth nat ſay that we ſhulde haue a wyll ⁊ deſyꝛe onely to folowe hym / but he ſayth playnly that Chꝛiſte hath left vnto vs an example that we ſhulde folowe hym in our dedes in ſufferynge paynes as he dyd. And then it myght be truely ſayd of vs / that we fele in our ſelfe that Chꝛiſte felte / whan he ſuffere lyke we paynes as Chꝛiſte ſuffred / ſo that by ſuche ſharpe penaunce and harde laboures our bodyes be ſubdued and our blode minyſſhed. 3.reg.2.A. And ſo the ſaying of ſcripture may be veriſyed in vs: Effudit ſanguinem belli in pace. He hath ſhed the blode of battell in the tyme of peace. They do ſhed the blode of battell in the tyme of peace / which by ſharp penaunce ⁊ great bodyly laboures ſo ſubdue theyꝛ bodyes / that theyꝛ blode is moche miniſſhed / and theyꝛ face made pale. Suche maner of exerciſes of the body done foꝛ god / is reputed as a martirdome / and therby ſomwhat we anſwere vnto Ser.xxx. ſuper Cantic. the paſſion of our loꝛd. Herunto ſpeaketh ſaynt Barnard ſaying: this dayly penaũce and affliction of the body / is a certayne kynde of very martirdome and effuſion of blode / it is a litel moꝛe gentyl and nat ſo hugſome as is toꝛmẽtes and deth by the ſwerd oꝛ other lyke / but it is moꝛe paynfull foꝛ the cõtinuance therof / the other is ſone done / but this laſteth long. This is neceſſarie ⁊ pꝛofitable foꝛ vnperfite perſons that be weyke in ſpirite and nat ſtronge in fayth / and therfoꝛe dare nat auenture to ſuffer martyꝛdome and deth foꝛ Chꝛiſte / but they be content to ſupply it by this martyꝛdome / that is dayly and continuall penaunce / whiche by the continuaunce is moꝛe paynfull. And thus the deuoute perſones do fele in them ſelfe by theyꝛ outwarde penaunce the paſſyon of our loꝛd / As whan by ſharp penaunce they ſubdue theyꝛ bodies ouercome vyce and all ſenſuall paſſions / and ſo continue in this croſſe of penaunce with Chꝛiſte.

¶ How we ſhulde fele Chꝛiſtes paſſion in our pouertie and other neceſſitees. The fourth Chapitre.

Fourthly we ſhulde fele the paynes of Chriſte in our penury/ pouertie and other neceſſities / ſo that remembrynge the paſſion of Chriſte / we ſhulde gladly ſuffer all pouertie and penurie/ and neuer to deſyre that thynge that is pleaſaunt to the bodye/ for the pleaſure therof or takyng any thinge more then very neceſſitie requyreth/ ſaynge with holy Job: Donec deficiam non recedam ab innocentia mea. As longe as I lyue I ſhall nat forſake myn innocencie. Job. xxvii. A. And though we be in a maner conſumed and loſt thorough hunger and penurye / ſo that we may ſay with the prophet Dauid: Defecit in dolore vita mea. My lyfe is conſumed thorough ſorowe/ my bodye and my herte alſo. Pſal. xxx. And ſurely this maner of penurie and neceſſitie/ nat onely of meate and drynke/ but alſo of all thynges that may be delectable to man / is accepted to good men in this lyfe / as a kynde of martyrdome. By whiche neceſſityes if we ſtrongly and gladly bere them for god / we ſatiſfye partly to our lord for his paſſion. And herunto ſpeketh ſaynt Barnard ſaynge: Wylfull pouertie is a certen kynde of martyrdome. Almyghty god deſcendyng from thineſtimable riches of heuen/ and In flor. lib. v. Cap. xxx. cōmynge in to this worlde / wolde nat any of theſe ryches of this world / but cam in ſo great pouertie/ that anon as he was borne for his credell / he was layde in to a crybbe in a vyle ſtable without the towne/ for his mother culde haue no lodgyng in the cytie. Of his pouertie alſo appereth by his anſwere that he made to one the whiche ſayd that he wold folowe hym where ſo euer he went. And our lord anſwered and ſayd: Vulpes foueas habent, et volucres celi nidos, filius autem hominis non habet vbi caput ſuum reclinet. Math. viii. C. Foxis haue cauys or dennys / and byrdes of the ayre haue neſtes/ but the ſonne of the virgine hath no place wherin to hyde or reſte his heed. In this neceſſitie was thapoſtle Paule / as it appereth by his wordes ſaynge: I was in many labours/ ofte in pryſon / bette and ſcourged aboue good order/ very ofte in peryll of dethe/ in perylles of flodes / in perylles of theues / in perylles of gentyles/ in daungers within the cytye / in great daūgers alſo ii. Corin. xi. E. F. in wyldernes / and alſo in the ſee/ in perylles of the falſe Iues. I was alſo in labour ⁊ great miſerie/ in great watch / in hūger and thriſt/ in moche abſtinēce/ in cold ⁊ in nakednes. Theſe and many mo dyd thapoſtle ſuffer. And the mo ẏ we paciently ſuffer of theſe or ſuch lyke/ the more ſhal we fele the paſſion of Chriſt in our ſelf.

¶ How we ſhuld fele Chriſtes paſſion in our rebukes and diſpyſynges. The. v. Chap.

Fyrſtly we ought to fele the paſſion of Chriſt in our rebukes and reproues / that is with moſt profoūd mekenes / we ſhulde vtterly diſpyſe our ſelfe and thynke our ſelfe the warſt of all other: ſayng euer in our hertes with mournynge: I am gyltye of Chriſtes deth / for I am the cauſe of his deth. He ſuffered for me / and I in no thynge reanſwere to his benefytes. And therfore it is conuenient that we ſomwhat recompenſe with a contrite and meke ſpirite / that whiche we can nat or do nat in our warkes or dedes outwarde / that as Chriſte dyd meke hym ſelfe for vs vnto the deth / yea to the moſt vyle and ſhamfull deth of the croſſe / ſo we ſhulde meke our ſelfe as gyltie and culpable for his deth. Theſe maner of wayes we ſhulde fele that Chriſte ſuffred for vs / for theſe maner of wayes we were in hym. 1. Fyrſte we were in his vnderſtandyng eternally before the begynnynge of the worlde / and ſo in his mynde that he wyll neuer forget vs. Eſa. 49. D. And therfore he ſayth by his prophete Eſaye: Nunquid poteſt obliuiſci mater infantem ſuum vt non miſereatur filio vteri ſui, Et ſi illa oblita fuerit: ego tamen non obliuiſcar tui. May a naturall mother (ſayth our lorde by the prophet) forget her yonge chylde borne of her owne body, and ſo forget hym that ſhe wyl nat haue any pitie of hym, as he myght ſay / Nay. And though it ſo be that ſhe forget hym / yet I aſſure the I wyl neuer forget the. 2. Secondly we were in Chriſte / nat onely in his vnderſtandynge or mynde / but alſo in his affection and loue. And this appereth wel by his owne wordes ſpoken by the prophet Hieremy / where as he ſayth thus: Hier. 31. A. In charitate perpetua dilexi te, ideo attraxi te, miſerans tui. I haue (ſayth our lorde) loued the in a perpetual charitie / and therfore hauyng great compaſſion on the / I haue drawen the to me. 3. Thyrdly we were in hym / that is in theffecte of his werkes / for all that god wrought in this worlde / was to the helpe of man. And what ſo euer Chriſte dyd or ſuffered in this world / was nat for his owne profit / but all was for the comforth of man. Ber. ferie. 4. ebdomade penoſe. And herunto ſaynt Barnarde (after that he had recoūted or noumbred all the labours and paynes that Chriſte ſuffered in this lyfe) ſayde: Who is he that knoweth whether the fruite and profyt of all theſe labours and paynes redounde or come to my profyt or nat / And he anſwereth and ſayth: It is all done and gyuen to my profit and comforth. For it coulde be gyuen to none other. Nat to aungell / for he had no nede therof. Nat to the deuyll / for he myght take no profit therof / for he ſhall neuer ryſe

from dampnation. Alſo our ſauiour toke nat of hym the nature
and ſimilitude of aungell / nor yet the ſimilitude of the deuyl / but
he toke the nature of man / and that to redeme man. Fourthly 4.
we were in Chriſte / that is in his pouertie and penurie / for all
the payne / pouertie and miſerie that he ſuffred / was for vs. And
herunto ſpeaketh ſaynt Paule ſayng: Chriſtus cum diues eſſet factus 2. Corin. 8.
eſt pro nobis pauper: vt illius inopia nos diuites eſſemus. Chriſte B.
beynge moſt ryche / became poore for vs / that by his pouertie and
neceſſitie we may be made riche. Fyftly we were in Chriſte / that 5.
is in his rebukes and diſpiſinges / for all the mockes / ſcornes / repreues
and diſpiſynges with other lyke that Chriſte ſuffred / was
for vs / that therby he myght reconſile vs to his father in heuen /
and promote vs vnto the euerlaſtynge glorie. And therfore as
Chriſte dyd all theſe for vs / ſo let vs ſuffer with hym and for our
euerlaſtynge profyte.

¶ The .iiii. particle.

¶ Of diuerſe maners and wayes to remembre Chriſtes paſſion and it is diuided in to .vi. Chapitres howe we may conſidre Chriſtes paſſion with a mynde to folowe it. Chap. i.

AND that thou may the better bere in mynd our lordes paſſion / thou ought to knowe that a man may behaue hym ſelf in remembraūce therof. vi. maner of wayes. Fyrſt he may conſidre this paſſion with a mynd to folowe it. Secondly to haue cōpaſſion therof. Thyrdly to merueyl therof. Fourtly to ioy therof. Fyftly to reſolue or relēt his herte in to that paſſion. And ſextly ſurely to reſt therin ſo that this imitation or folowyng / ſhalbe to the purgation & direction of his ſoule. The compaſſion: to the vnion and loue / thadmiration or merueylyng: ſhalbe to the leuation or lyftyng vp of his mynde / the ioy and gladnes: to the openynge and dilatation of his herte / the relentynge ſhalbe to his perfecte conformation / and the reſt or quietnes: ſhalbe to the perfection of his deuotion. Of eche one of theſe ſeuene we ſhall write a lytyll / ſo that the paynful paſſion of our moſte louynge ſauiour Jeſu / myght the more rather enflame and kyndle our dull affection and loue / illumyne and lyghten our blynde reaſon or vnderſtandynge / and alſo that it myght be the more ſtrongly inprinted in to our ſliper memories.

¶ Fyrſt I ſay we ſhuld cōſidre the paſſion of our ſauiour Chriſte 1.

with a mynde to folowe it. For the imitation and folowynge of Chriſte is the moſt hyghe and perfite religion and rule of a perfite perſon. To folowe Chriſte (I ſay) in his paſſion and deth by a continuall remembraunce / a louynge and affectuous compaſſion and by vertuous operation: is the exemplar of perfection of all lyfe and treuth / ſo that this paſſion be our rule and thordre of our lyuynge in all our meritorious dedes. For Chriſte is as a boke layd open on the pulpyt of the croſſe / where as he taught obedience / pacience / mekenes and charitie / for the whiche: if we dayly vſe and performe them / we ſhalbe crowned in eternall felicitie. And ſpecyally we ſhuld lerne here / how our ſauioure Chriſte behaued hym ſelf in the chapitre / whiche was holden and kept for hym. Of the whiche ſaynt Barnarde ſpeketh ſayng: Jeſus ſtode before the preſident: inclynynge or bowynge downe his heed / ſpeakynge but fewe wordes with a ſofte voyce / a quiete chere of countenaunce / lokynge downwarde to the erthe / and redy to receyue or beare paciently all rebukes and beatynges / which thynges / whan we do nat: or elles be negligent to do and ſuffer them how can or may we ſay that we folowe Chriſt. Treuly ſo moche the more be we deſolate of goodnes: in how moche we be ſeparate or departed for this exemplar ⁊ rule / our ſauiour Jeſu. We ſhuld haue a wyl and mynde (as moche as is in vs) to be diſpiſed of all men / deiect / troden vnder foote / ſet at nought / mocked ⁊ ſcorned / to be ſcourged / whipped / bet / and to ſuffer perſecution for Chriſt / and alſo to be rebuked in our good dedes or werkes for Chriſte. Alſo we ſhuld haue a deſire to be poore or naked with Chriſt / nothyng coueting or deſiryng / and that namely inordinatly / but to be fully cōtent with ſuche pouertie as god ſendeth vs. And moreouer it ſhuld be a greuous payne to vs / and moche ſharp ſorowe to our hert / to haue any thynge and that ſuperfluous. We ſhulde abhorre to taſt of any delectable and ſwete thyng / rather deſiryng to be fed with vyle and bitter meates or drynkes / remembryng that our ſauiour Jeſu was ſo fed at his paſſion. And ſhortly to conclude / we ſhulde remembre and depely conſydre what our ſauiour Jeſu ſuffred for vs / and how he ordered hym ſelfe in his paſſyon and paynes / that we myght conforme our ſelfe to hym in aſmoche as we may. For his paſſyon ſhall nat ſaue vs ſynners that haue vſe of reaſon / except we enforce our ſelf to folowe hym / and to conforme our ſelfe vnto his pacience in ſome maner / or at leeſt / haue a full wyl ⁊ deſyre therunto / accordyng to the ſayng of the prophet Eſay / where as the ſonne of god complayneth to his father of ſuche as wyll nat folowe hym ſayinge: In vacuum laboraui, ſine cauſa et vane fortitudinem meam conſumpſi. Eſa.xlix.A. I haue laboured in vayne / without frute or vaynly I haue conſumed or waſted my ſtrength / for fewe take hede to folowe me. Alſo the prophet Hieremy ſayth: Fruſtra conflauit conflator, malicie enim illorum non ſunt conſumpte. Hiere.vi. G. That is the trier or goldſmyth hath tryed / blowen and laboured in vayne / for the ruſt of theyr malice or ſynne is nat conſumed. Of the whiche text the gloſe ſayth: the onely paſſion of Chriſte ſhall nat ſaue them / except they folowe it in good lyuyng. And herto ſaint Gregory ſayth: If we ſerche & labour to haue here pleaſaunt and delectable thynges. What truſt we to haue in the lyfe to come? he that wyll nat mourne here where as he is as a pilgrem: he ſhall nat ioy in heuen as a cytezen or as of the houſhold of heuen. Therfore the more thou perceyue thy ſelfe to abounde in temporal goodes / in worldly honour and corporal pleaſure or conſolation here in this lyfe / the more cauſe haſt thou to be heuy and ſad / for aſmoch as thou art farre from the true conformitie and folowyng of Chriſt / and ſo farre from the cõſolation of god. wherfore if we wyll reigne with Chriſte / it is neceſſarie that we ſuffer for Chriſt. For there is no diſciple aboue his mayſter. Sith therfore we be put in this world as in a felde to feight / where as our maiſter Chriſte faught ſtrongly vnto ẏ dethe / that ſowdiour or perſon the whiche here ſuffereth no beatyngs or woũdes for Chriſte / ſhall ryghtuouſly appere in ẏ world to come vnglorious and without glory or vnworthy rewarde. And therfore ſaint Gregory expoũdyng theſe wordes of our lord: Anguſta eſt via que ducit ad vitam. Math.vii. B. It is a narowe or ſtreit way ẏ ledeth man to euerlaſtyng life; ſaith thus. It is a ſtrait way ẏ ledeth to heuen for if we wyl come thider / we muſt liue here in this worlde / & yet nothyng to haue or to folowe of the cõcupiſcence of the worlde / to couit nothyng that apperteineth to any other man / to gyue & forſak our owne goodes / to diſpiſe the laudes and praiſynges of the world / to honour them that diſpiſe vs / to forgyue hertly iniuries done to vs / and alſo to loue them with hert and continually that doth ſuche wronges vnto vs / and to do good to them whiche all our ſauiour Chriſte fulfylled here in this lyfe / leauynge example vnto vs to folowe his ſteppes / whiche ſteppes and examples the more narowe and paynfull or ſtrayt they be in this lyfe / the more they ſhalbe ampliate / cõfortable & ioyful in this lyfe to come. And therfore the prophet Dauid ſayth. In tribulatione dilataſti mihi. Pſal.iiii. In tyme of tribulation thou haſt opened and ſpred abrode to me thy conſolations and comfortes. And therfore the holy ſeruauntes of god / whan they perceyue them ſelfe to abounde in the proſperities of this worlde / then they be very ferefull ſuſpectynge leſte that they ſhuld receyue here in this lyfe the fruite and rewarde of theyr labours / fearyng leſte that the iuſtice of god ſhulde ſe in them any priuy or lurkynge wounde of ſynne. For the whiche of the ryghtuouſnes of god they ought to be dampned. And therfore he rewardynge theyr good dedes here in this lyfe with temporall pleaſures wyl expel them from yͤ true inward ⁊ eternal pleaſures.

¶ How we may cõſydre the paſſion of Chriſt with a mynde to haue compaſſion therof. The .ii. Chapitre.

2. SEcondly we ſhulde conſidre the paſſion of our lord to haue compaſſion therof / that is to ſay: we ſhulde ofte remembre in our hertes / his beatynges and woundes / mockes and rebukes / and euery ymagynyng in our ſelf / what dejection / cõtempt / ſorowe and affliction he ſuffred in his herte and in his bodye as we ſayd before. O how then the ſwetnes and pleaſure of aungelles Ieſus Chriſt was repleniſſhed with great bitternes and ſorowe of payne. O howe moche that payne dyd greue hym / but moche more our vnkyndnes. And aboue al dyd greue hym the trouble and affliction of his mother / whom he ſo tenderly dyd loue / and agayn was ſo derely loued of her / that for compaſſion of his payn and dethe / ſhe was in a maner as deed or ſemed to dye. In remembraunce hereof / we haue great matter and cauſe to wepe / for our ſynnes were the cauſe of his paſſion and deth / and alſo of her compaſſion and great dolore or heuynes. Wherfore to haue cõpaſſion of Chriſtes paſſion / let vs depely and inwardly cõſidre that we were the occaſyon of the deth of the onely ſone of god / we were falſe traytours vnto hym and ſo deſerued deth / but he of his ineſtimable charitie wolde ſuffer that ſhamful deth / to deliuer vs from eternall dethe. Let this charite / his ſcourgynges / woũdes / mockes / rebukes and deth perſe the inward depnes of our hert / let there be nothynge in vs / but that it be anoynted with this cõpaſſion / and alſo be wrapped with ſorowe and heuynes for that deth: and ſo we ſhuld dayly mourne as the louing mother mourneth the deth of her onely and tenderly belouyd ſone. O how moch ought we to loue hym / and to be kynd to hym which ſuffred ſo ſhamful a deth for our redemption. Therfore let vs ſtudye and labour in all that we may to be aſſociate and ioyned to hym with a moſt feruent loue. For the more

feruently we loue hym/the more ſhall we haue compaſſion of his paſſion / and ſo this feruent loue and compaſſion ſhall ſo moche encreaſe to gether and be augmented/that they ſhall brynge vs to the perfection of loue/and to the fruition of our louer. Wherfore let vs be ſory with hym / truſtynge verely/and that without any doubte/ that if we be founde here to be partakers of his ſorowe in ſorowynge for his deth and paſſion / we ſhalbe made his felowes and companyons or partakers of his ioy and conſolation. For ſurely he that wolde nat hyde his reſurrection from Marie Magdalene that with ſorowe ſought hym/he wyll nat denye his glorie to vs/that religiouſly and deuoutly do mourne with hym for his paſſion. And therfore ſaynt Paule ſayth: Si tamen compatimur vt et ſimul glorificemur. If we here ſuffer with Chriſte/ we ſhalbe glorified with Chriſte. Alſo our ſauiour Chriſt ſaith: Beati qui perſecutionem patiuntur propter iuſticiam: quoniam ipſorum eſt regnum celorum. Bleſſyd be they that ſuffer perſecution for iuſtice (that is for Chriſte) for they ſhall haue the kyngdome of heuen. And contrarie wyſe ſaynt Auſten ſayth: If thou be excepte from paſſion and payne / that is if thou ſuffer nat here ſome payne/ thou ſhalbe exempte from the nombre of the chylderne of god. For as ſaynt Paule ſayth: Quem dominus diligit: corrigit: caſtigat: flagellat autem omnem filium quem recipit. Whom our lorde loueth / hym he doth chaſtyſe/he correcth euery one of them whom he receyueth to his mercy and fauoure. Therfore if ye be nat vnder correction as all the chyldern of god be / ye be nat the childerne of god/but of the deuyll. Hereby ye may perceyue that good lyfe doth nat ſtand principally in good fare or wel lyuynge/ but rather in paciently ſufferyng wronges for Chriſte/ though it be a comen prouerbe / that he liueth well / that feadeth well / Sed mentita eſt iniquitas ſibi / but carnall men ſpeke carnally / and ſo deceyue them ſelfe with lyes / for as Gerſon ſayth: the more that ſenſual nature is oppreſſed and ouercome for god/the more grace we receyue / & our inward man is dayly reformed vnto thimage of god with newe viſitations of grace. And therfore I may ſay that man is conformed/vnit and incorporate to god by werynge that moſte noble and precious garment of payne and paſſion / whiche our ſauiour Ieſus lorde and maker of all creatures /dyd were and ſuffer in his owne bodye in this lyfe. Hereunto ſayth ſaynt Gregore: The torment and payne that our lorde ſuffered/ gloryfyeth hym bothe inwardelye and outwardelye. In vs alſo / it compelleth hym to come to grace that wolde nat come.

Rom.8.C.

Math.5.A.

Ser.C.lxv. de tẽ.ca.6.

Hebre.xii.B.

It teacheth and enformeth the ignorant/ it kepeth vertue/ it defendeth from ſekenes of ſynne/ it quyckeneth the dull perſon/ it mekeneth the proude perſone/ it crowneth and rewardeth thinnocent/ and it ſtirreth or moueth man to ſuffer gladly dethe/ wherby he may come to euerlaſtynge lyfe. Prayſes and thankes be to god the father/ whiche hath gyuen vnto vs the victorie/ thorowe the deth and paſſion of his ſonne Jeſu Chriſte Amen. Pri. Corin. xv. G.

¶ Howe we may conſydre the paſſion of Chriſt with a mynde to meruayl therof. The.iii. Chap

3. Thyrdly we ſhulde conſidre the paſſion of Chriſte to meruayl therof. It is a wonderous thyng to conſydre/ who ſuffered/ what he ſuffered/ and for whome he ſuffered. Fyrſt I ſay it is a meruaylous thynge to conſydre who ſuffered. It was the ſonne of god theternall/ and onely ſonne of god/ very god and man/ all good/ all myghty/ all wyſe/ the kynge of glorie. And what dyd he ſuffer? to be layd and to abyde as an infirme and frayle chylde .ix. monethes in his mothers wombe to be poorly borne/ to be chaſed and dryuen in to a ſtraunge cou̅tre/ he ſuffered hongre/ thriſt/ heat/ colde/ penurie/ pouertie/ tempeſtes/ ſtormes/ perſecutions/ lyenge in waite to accuſe hym/ beatynges/ bondes/ ſcourgynges/ mockes/ rebukes/ ſclaunders/ with many other paynes and ſorowes as we ſhewed before/ ſo that the glorie of god was beſpewed and all defowled with ſpittynges/ the iuſtice of god was contempned/ the iudge was falſly iudged/ he that neuer offended was blamed/ the innocent was accuſed and ſclaundered/ god was blaſphemed/ Chriſte was diſpyſed/ lyfe was ſleyne/ and therfore the ſonne withdrewe and hyd his lyght/ and the mone waxed blacke and derke. Theſe and many other mo paynes ſuffered paciently/ our moſt louynge ſauiour Jeſus/ whiche as a meke lambe was led vnto the dethe/ and he wold nat ones reſiſt his enemyes/ though with one worde or one thought he myght haue caſt downe or drowned all his enemyes in the depeſt pyt of hell. But for whom ſuffered he all theſe great paines? ſurely for his moſt cruell and ſynfull enemyes/ for his moſt wycked ſeruauntes or bondmen/ for falſe traytoures/ contempners or diſpiſers of his godly maieſtie/ and for moſte vnkynde wretches vnto theyr creatour and maker. Syth therfore ſuche a glorious kyng pure and innocent ſuffred ſo many paynes and rebukes for ſo vile/ falſe/ wycked/ and moſt vnkynd captiues/ to whome he had

exhibite and ſhewed before that tyme all ſignes and tokens of benignitye and goodnes. Was nat this a wonderous and meruaylous thynge? Who may ſufficiently meruayl of this thyng/ to conſidre and ſe the moſt wyſe / pure / myghtie / holy/ and the euerlaſtynge beautie of glorie of god / to ſuffer ſo ſhamfull dethe for ſo ſtynkyng carion. In all theſe thynges we may well wonder and meruayl of the great goodnes and charitie of god. For he of his infinite charitie made (of his owne fleſſhe and bodye / made reed with his owne blode) a reclamatorie or a lewer to call vnto his mercy and grace / thoſe wylde hawkes and vnkynde people / the whiche by inordinate loue to the fleſſhe and the worlde/had taken theyr flyght from the hande and fauour of the noble fawconer our ſauiour Jeſus. Of the which hawkes/ſpeketh the prophet Oſee ſaynge: Effraim quaſi auis auolauit. Effraym hath flowen away or taken her flyght as a wylde hawke. Effraym is as moche to ſay by interpretation as augmenta encreaſinges/and it may wel ſignifye ſuche people as here haue theyr pleaſure in worldly honours and paſtymes / and encreaſe in them. Suche people lyke vnto vngentyll or wylde hawkes flye from the hande and fauour or loue of god / vnto the caryon of the bodye or of the worlde/ and fede therof. And if they wyl nat be reclaymed vnto yͤ hande of this fawconer / neyther by his callynge or cryenge/ nor yet by the ſhewynge of his lewre / that is by the remembraunce of his paſſion and dethe / they ſhalbe lefte vnto the power and handes of the rauenar of hell the deuyll. Herunto our lorde ſpeaketh by the wyſe man ſaynge: Vocaui et renuiſtis, extendi manum meam, et non fuit qui aſpiceret. &c. I haue called you (ſayth our lorde) and ye wold nat come. I haue extended my hande ſhewynge my lewre / that is gyuynge my benefytes vnto youe and ſpecyally myne owne precyous bodye and blode / but there is none that wyll beholde or regarde it and gyue to me due thankes therfore. And it foloweth: Ego quoq; in interitu veſtro ridebo. And I ſhall laughe at you / whan ye ſhalbe deuoured by the deuyles of hell. We myght here alſo ſhewe many other occaſions of meruaylynge/ whiche be wrytten in diuerſe places of this treatys/and ſpecially in the fyrſte particle of this parte.

Oſee.ix.C.

Prou.i.C.

¶ How we ſhuld conſydre Chriſtes paſſyon to reioyſe and ioy therin.

The.iiii.Chap.

4. FOrthly we ſhulde conſidre the paſſion of our lorde to ioy therin. For we ſhuld ioy therof for the redemption of mankynde for the reparynge and reſtorynge of the ruyne and decay of aungelles. And alſo we ſhuld ioy of the greate charitye and goodnes of god ſhewed in the ſayd paſſion. Fyrſte without doubte we ought greatly to reioyſe and ioy in our redemption whiche we had by the deth and paſſion of Chriſte. Who is he (I beſeche you) that wyll nat be ioyfull and gladde of this deth and paſſion/ whan he conſidereth that therby he is redemed from eternal dampnation/from the rebuke of ſynne/from the powre of the deuyll/ and from the miſerable paynes of hell. 2. Secondly we ſhuld ioy that ÿ fall of aungels is repared by the paſſion of Chriſte. Surely it may be a greate reioyſynge to vs/ whan we conſidre that ſo noble a college as is the companye of aungelles/ thorough the deth of Chriſte ſhalbe repared and fulfilled with vs/ ſo that of aungelles & of men ſhal be one heerd or flocke vnder one herdmā our ſauiour Jeſu Chriſt ſo that they and we may be all one in hym. Thirdly we oughte moſte ſpecyally to reioyſe beholdynge in al the forſayd thynges the great and ineſtimable charite of our ſauiour Jeſu Chriſt our lorde and god. Howe or in what thynge myght he haue ſhewed more clerly or more to our comforth his moſt benigne goodnes/ then in his moſt glorious paſſion/ where as he ſuffered ſo ſhamfull ſharpe and greuous paynes for the deliueraunce of his enemy/ and to glorifye hym that was worthy to be punyſſhed with eternall dethe. And therfore ſcripture ſayth: Inundationes maris quaſi lac ſugent, et theſauros altiſſimos arenarum. They ſhal ſucke as it were mylke the ſwellynges or inundations and tempeſtes of the ſee, and alſo the depe and hyd treaſoures of the ſande or grauell. By this ſuckynge is ſignifyed the confortable ſwetnes that we haue in the receyuynge of the precious bodye of our lorde/ the whiche we receyue in the remembraunce of the paſſion of our lord/ and of the great treaſure that was hyd in the manyfolde paynes and ſorowes that he ſuffred before his dethe/ wherby we were redemed/ whiche we ought at all tymes to remembre. And therfore the prophet Dauid ſayth: Adhereat lingua mea faucibus meis ſi non meminero tui. I wolde my tunge ſhulde cleue faſte to my iawes if I do nat remembre the. Then dothe the tunge cleue faſt to the iawes/ when a man nothynge regardynge ſpirituall pleaſures/ enforceth hymſelfe to folowe worldly or carnall pleaſures. The ſwetnes that cometh in to the ſoule by receyuynge of the ſacramēt

Deut. 32. C.

Pſal. 136.

redoūdeth

redoundeth in to the iawes or chekes that be wel diſpoſed / that is to ſay: it is nat onely comforth to a good ſoule / but alſo to all the poures of the bodye / as the ſuckynge of the ſalt water of the ſee / wherby is ſignified the bitter paynes of Chriſtes paſſion. And theſe ſpirituall conſolations be the treaſures more precious then golde and precious ſtone. Alſo they be hyd treaſures / for no man knoweth them / but he that receyueth them. And as the prophet Dauid ſayth: they be moche more to be deſyred then golde or precious ſtone / and more pleaſaũt or ſwetter then hony or any hony combe. For they that be replenyſſhed with this hyd treaſure / that is / with thabundaũt remembraũce of the paſſion of Chriſt through the plentuouſnes therof: they ſpeake wordes of ſwetnes and comforth / and ioy in a great iuſtice / for they haue the great plentuouſnes of graces. And herunto the prophet Eſay ſayth: Gaudete ſuper eam gaudio vniuerſi qui lugebatis ſuper eam: et vt ſugatis et repleamini ab vberibus conſolationis eius. &c. All ye that in tyme paſt mourned or wept in the cõſideration of the paſſion of Chriſt: ioy now therof in cõſiderynge the great profites that cometh therof / ſucke them / that is / depely and inwardly conſidre them / that ye may be repleniſſhed with the teates or pappes of his conſolations. And alſo ye ſhall mylke thoſe pappys that ye may aboũde in all ſpirituall pleaſure by the conſideration of his great glorie. In the remembraũce of the paſſion of Chriſte when we conſidre his moſt greuous paynes / and how yͭ we were the cauſe of them / thorowe our vnkyndnes and ſynnes / then we ſucke out of it ſorowe and heuynes. And when we conſidre what profit comethe therof vnto mankynde / then we ſuck out of it great comforth and ioy. And theſe two be the tetes or pappys of the whiche the prophet Eſay ſpeaketh: and of the whiche the faythfull people ſucke great comforth in receyuynge the ſacrament of the bodye of our lorde. From theſe pappys whan they be ſucked cometh the mylke of chaſtitie and puritie of lyfe / and alſo the ſwetnes of all vertue. And when they be milked with our handes / that is / when nat only we conſidre the paſſion of Chriſte as is before ſayd / but alſo in our lyuyng and werkes we cõforme our ſelf therunto and werke therafter. Then we mylke and drawe them and ſo ſhal we flowe in thaboundaunce of ſpirituall pleaſures thorough the conſolation of the holy goſt. We myght alſo here for our purpoſe bryng in the ſayinge of our lorde in the goſpell / where as he ſayth: Gaudium erit angelis dei in celo ſuper vno peccatore penitentiam agente: q̃ ſuper nonaginta nouem iuſtis. There is more ioy in heuen

Pſal. 18.

Eſa. lxvi. D.

Luk. 15. B.

vnto the aungelles of god vpon one ſinner conuerted from ſynne and doyng true penaunce/then of nynety and nyne iuſt and ryghtuous men that nede no penaunce. Who is this one ſynner but our ſauiour Jeſu Chriſte/ whiche thoughe he were no ſynner in dede:yet he was reputed as the moſt great ſinner/and ſo he wold be reputed and taken / for he came to beare our ſynnes/ and to do penaunce and to ſuffer for all our ſynnes.

¶ How we may cõſidre Chriſtes paſſion to reſolue or relent our hertes in to Chriſte and his paſſion. Chaptre.v.

5. Fyftly we ſhulde cõſidre the moſt bleſſed paſſion of our ſauiour Chriſte / to reſolue and relent our hertes in to our ſauiour Chriſte and in to his paſſion. And that by a perfite transformynge of our ſelfes in to hym. And that is done whan nat only we do folowe that paſſion/haue cõpaſſion therof/ do meruayll therof/ and ioy therof. But alſo in a maner the hole man is conuerted in to our lord and ſauiour Jeſus Chriſte crucified / ſo that in a maner at all tymes and in all places Chriſte crucified is preſent with hym. And ferthermore that perſon is then in his mynde abſtract and withdrawen from all thynges/ and eleuate or lyfted vp aboue all pure creatures / and holly conuerted in to his lorde god crucified for vs. But this conuerſion and relentynge of our hertes in to Chriſt crucified can nat cõueniently be /except there be a congruitie or a conuenient proporcion taken of ſome ſimilitude bytwixt our hertes and the ſacrament of the aulter receyued of vs ſacramentally or elles ſpiritually with the remẽbraunce of the paſſion of our lorde crucified for vs. For as the philoſopher ſayth/that nothynge noryſſheth/ but that whiche is lyke vnto the thyng noryſſhed. Wherfore ſith this heuenly and ſpiritual foode that is the bodye of our lorde doth moche noryſſhe / it foloweth that it muſt be moche lyke vnto the perſon noryſſhed. The digeſtion or noryſſhyng is then/ whan the meate is altered and conuerted in to the thyng noriſſhed. And therfore for that the materiall and corporall foode or meate is cõuerted in to that bodye that is fedde/it foloweth that the digeſtion muſt be both of the meat and of the drynke. Herunto it is writen in the firſt boke of the kynges. Digere paulisper vinum quo mades. Digeſt that wyne that thou haſt dronke. But in this ſpirituall meate:for aſmoche as it is nat tourned in to vs/but cõtrarie wyſe we be cõuerted in to it/it foloweth that the digeſtion muſt be in vs vnto the ſimilitude of this heuenly and holſome meate. And this ſimilitude or congruite of

Li.2. de generatione ⁊ corruptiõe.

1.reg.1.C.

this ſpirituall meate vnto the perſon fed / ſtandeth in .v. thynges: that is in our digeſtion or conuerſion in to this heuenly meate / in the ſimilitude of ymage / in the cõformitie of nature / in the fayrnes or good ordre of our cõuerſation / and in the takynge of our miſerie / by paynes in a maner vntollerable. And theſe .v. beyng more largely declared by the great clerke and noble doctor called Albertus Magnus: in his boke de Euchariſtia / that he wrote of the ſacrament in a chapitre of theſe ſame .v. thynges. Diſtinc.3. tract.1.Ca. vi.

¶ How we may conſidre Chriſtes paſſion to reſt our ſelfes ſwetely therin. Chaptre.vi.

6. SExtly we ſhulde conſidre this moſt bleſſed paſſion to reſte our ſelfe moſte ſwetely therin. And that is whan our herte (as we in the laſt cõſideration ſayd) relented / cõuerted and tranſformed in to our lorde crucified / doth nat yet ceaſe but with a feruent deſyre remembreth the ſayd paſſion / entryng mekely and deuoutly in to that hyghe and depe treaſure of Chriſtes paſſion as farre as is poſſible for man / meltynge and relentyng thoroughe loue and feruent deuotion in a maner fayntyng or faylyng in our ſelfe / and reſtyng in our lorde Chriſte Jeſu crucified for vs. And then in how moche the more we faynt or fayle from our ſelfe / ſo moche the more we reſt and cleue vnto our dearebeloued lord crucified for vs. So that theſe .ii. that is / this reſt or cleuyng to our lorde: and this feruent deuotion of loue do augment and encreaſe them ſelfe in them ſelfe / for the one helpeth the other. For as we ſayd before / the more that our nature is oppreſſed / ouercome and doth languyſſhe or waxe ſeke for loue / the more it approcheth and draweth nygh vnto her dearebelouyd / and the more grace we receyue / & our inwarde man that is our ſoule is dayly viſited with newe viſitations and reformed vnto the ymage of god / vnto the tyme that it holly faylynge in it ſelfe be abſorpte and taken in to that feruent chymney of loue of the paſſion of our moſte beloued Jeſu / and there to reſt ſwetely / as the ſpouſeſſe ſwetely reſtynge in the armes or boſome of her dearebeloued ſpouſe / the whiche ſayth thus in his canticles. Adiuro vos filie ſion: ne euigilare faciatis dilectam donec ipſa velit. Canti.8.A. I adiure and charge you: o you doughters of ſyon that ye do nat vnreſte / vnquiete or wake my dearebeloued ſpouſeſſe / vnto ſuche tyme it ſhall pleaſe her. This penetration and inwarde entrynge of our hertes in to our lorde god / & there reſtyng as we ſayd before / is perceyued and vnder-

ſtandyd

ſtandyd by the forſayd congruitie or conuenſency taken of a ſimilitude as we declared in the fyrſte conſideration as ye may more clerely perceyue by the declaration of the noble forſayd doctor Albert in his ſayd boke de Eucharistia diſtinctione tertia tractatu primo, Capi. vi. Ubi ſupra.

The .v. particle is diuided in to .xix. Chapitres.

The firſt is of .xx. profites and fruites that cometh to man by the medytation of Chriſtes paſſion/ and that by thorder of the letters of the Alphabete or A.B.C. Fyrſte Chapitre.

These profites bene writen by a deuout father of thorder of ſaynt Auſten/ a reder of diuinitie or holy ſcripture/ called Rycharde of Laudenburge in his paſſionarie or boke yͤ he wrote of the paſſion of our lorde Jeſu Chriſte and for your comforthe we wryte them here.

The fyrſte profite. Animorum purgat feditatem.

1. The meditation of the paſſion of Chriſte doth purge the fylthynes of our myndes or ſoules. Herevnto ſaynt Johan ſayth: Sanguis Ieſu Chriſti emundat nos ab omni peccato. 1. Joh.1.C. The blode of Jeſu Chriſt doth clenſe and make vs clene from all ſynne. And in his Apocalipſe he ſayth: Lauit nos a peccatis noſtris in ſanguine ſuo. Apoc.1.B. He hath waſſhed vs from our ſynnes in his blode. And therfore Chriſte in his goſpel called his paſſion a baptiſme/ by cauſe it purgeth vs from our ſynnes/ ſaying thus: Luce.12.F. Baptiſmo habeo baptiſari et quomodo coartor vſq; dum perficiatur. I muſt be baptyſed with a certen baptiſme/ and I am in great anguiſſhe vnto it be performed and done. And therfore the ſynners that be in good wyll & mynde to clenſe theyr cõſciences from the ſpottes of vices and ſynnes/ ſhulde ofte remembre the paſſion of Chriſte. Euery mortall and damnable ſynne/ is as it were a buckler or ſhelde to defende the deuyll that he be nat expelled from the ſoule of the ſynner/ but Chriſte brake this buckler and ſhelde by his paſſion and deth that he ſuffered on the croſſe. And therfore the prophet Dauid ſayde of Chriſte. Pſal. xlv. Arcum conteret et confringet arma et ſcuta comburet igne. He ſhall breke the bows and the armour/ and he ſhall burne in the fyer the ſheldes or bucklers: that is/ he ſhal burne and conſume our ſynnes (whiche be the bucklers

of the deuyll) with the feruent fyer of charitie/ whiche he had in his glorious paſſion that he ſuffered on the croſſe. And therfore we may ſay that he burned .vii. bucklers / that is the .vii. dedly ſynnes with the forſayd fyer of charitie. Fyrſt pryde/ by the inclynation and bowynge downe of his heed/ for by that bowynge downe of his heed; it ſeamed as that he wolde haue fledde from the ſolempne title that was written aboue his croſſe: Ieſus nazarenus rex iudeorum. This is/ Jeſus of Nazareth ẏ kyng of Jues. Johis.xix. D. Secondly he conſumed enuy by thextention and caſtyng abrode of his armes/ as redy to receyue ⁊ halſe his enemyes for the great loue he had vnto them. Thyrdly/ he burned the bukler of auarice or couitice/ in his large gyftes that he gaue in his paſſion. And hereto ſath ſaynt Barnarde: Lerne thou chriſtiane how moche thou ought to loue thy ſauiour Chriſte / whiche gaue hym ſelfe vnto the deth for our redemption / he gaue his fleſſhe vnto vs in meate / his blode to our drynke / the water of his ſyde/ to waſſhe vs / his garmentes/ to his crucifiers/ his bodye/ to his diſciples/ and his mother/ to his diſciple Johan. Fourtly he burned ſlouth by his wylfull and ſpedy comynge to his paſſion. Fyftly he conſumed wroth / by his ſylence and ſofte or gentyll ſpeche. Sextly he diſtroyed glotony/ by the drynkyng of aſel ⁊ gall. And ſeuently/ he ouercame lychery/ by the openynge and woundynge of his ſyde. And therfore we may ſay well that the meditation and remembraunce of the paſſion of Chriſte/ doth purge and clenſe the fylthynes of our ſoules.

¶ The.ii.profit. Bellatorum roborat puſillanimitatem.

THe remembraunce of the paſſion of Chriſte doth conforte and ſtrength warryours or fyghters / and that aſwell in iuſt corporal batel/ as in ſpirituall. Of corporal batell it appered in the noble emperour Conſtantine / whiche cauſed the ſigne of the croſſe to be borne before his hoſte or army / to the intent that the paſſion of Chriſte ſhulde gyue ſtrengthe vnto his knyghtes and ſawdiours that faught vnder that baner of the croſſe/ and ſo it dyd. For as we rede in Hiſtoria tripertita/ whan theyr enemys Li.i. Ca.v. came agaynſt them/ he that bare the baner of the croſſe was ſore afrayd/ and for that feare / he wold nat beare that banar but toke it vnto an other man/ and ſo fled from ẏ felde/ but or that he could conuey hym ſelfe away / he was wounded and ſlayne / where as the other ꝑſon that bare the baner of ẏ croſſe/ thorowe the vertue

of the paſſion of Chriſte / was ſaued from all hurt / thoughe ofte tymes he were in great daunger of his enemyes / and many dartes ſhotte at hym whiche all dyd lyght in the baner and cleued faſt therin. ¶The paſſion of Chriſte doth alſo ſtrength vs in our ſpirituall battell / for therby onely we opteyne victorie. Herunto
Pri. corin. xv. G. ſpeaketh ſaynt Paule: Deo gratias qui dedit nobis victoriam per dominum noſtrum Ieſum Chriſtum. Prayſed and thanked be god that hathe gyuen to vs the victorie by the merites of our lorde Jeſus Chriſte.

¶ The .iii. profit. Chriſtianorum excitat tepiditatem.

IT alſo exciteth and ſtirreth the dulnes and coldnes of chriſtians vnto deuotion. And herunto ſaynt Paule ſayth: Re-
Heb. 12. A. cogitate eum qui talem ſuſtinuit a peccatorib⁹ contradictionem, &c. Remēbre hym that ſuffered ſuch cōtradiction of ſynners agaynſt hym ſelfe / that is / ſuche rebukes / diſpiſynges and ſhamefull deth that ye by ſuche remembraunce ſhulde nat faynt or waxe dull in your myndes. As if he ſayde: If ye haue in mynde the paſſion of Chriſte / ye ſhall haue no tedíouſnes or dulnes in your good and meritorious werkes.

¶ The .iiii. profit. Diabolorum fugat poteſtatem.

Ser. 19. de ſctis i fine. IT chaſeth away the power of the deuyles. And therfore ſaynt Auſten ſayth: The ſigne of the croſſe chaſeth away from vs our goſtly enemy / if ſo be that god inhabit our hertes by
Pri. reg. 16. D. ofte remembraunce of his paſſion. We rede that Dauid with playenge on his harpe / chaſed away the euyl ſpirit from kynge Saul. Not ẏ there was ſo great vertue in the herpe / but in the ſigne of the croſſe figured and ſignified by the tree of the herpe and thextention or ſtreynynge of the ſtrynges. And therfore at euery ſuggeſtion or temptation of the deuyll / it is expedient for vs to haue recours vnto the meditation of ẏ paſſion of Chriſt and to the ſigne of the croſſe / of the whiche the deuyll is afrayd / and by it he is chaſed away lyke as the dogge is afrayd and fleith away whan he ſeith a ſtaffe lyfted vp. And no meruayll / for thorowe the vertue of the paſſion of Chriſte the whiche he ſuffered on the croſſe / the deuyll was ſmyten downe and ouercome. Herunto ſpeaketh the prophet Eſay / ſaynge: A voce domini pa-
Eſa. 30. G. uebit Aſſur virga percuſſus. Aſſur ſmyten with the rodde of god /

ſhall feare the voyce of god. Aſue is aſmoche to ſay by interpretation/as Negotiator/ a marchaunt that laboureth in many plaſes or labours / and it ſignifieth the deuyll / the whiche laborynge and ronnynge about the worlde / ſearcheth whome he myght deuoure / he is neuer idle / but for as moche as he was ons ſmyten with the rodde of the croſſe in the paſſion of Chriſte. Therfore he is greatly aferayd whan ſo euer he ſeeth the ſigne of the croſſe made of that perſone that faythfully calleth on the father / on the ſonne / and on the holy goſt/ ſaynge: In nomine patris: et filij: et ſpiritus ſancti. Moreouer lyke as a knyght or any other valiant man ouercome in battel / wolde be aſhamed to abyde in that chambre or place/ where as his falle or vaynqueſſhynge were paynted so the deuyll ouercome thorowe the paſſion of Chriſte / wyll in no meanys abyde in that ſoule / where as he ſeeth the paſſion of Chriſte lyuely paynted by diligent remembraunce therof. 1.Pet.5.C.

¶ The.v.profit. Erroneorum reuocat puſillanimitatem.

The meditation of the paſſion of Chriſte doth call agayne thoſe that bene in erroure. For Chriſte hath made a caller or a lewer of his owne bodye / dyed / made reed with his owne precious blode, to call agayne his hawkes / the whiche hath flowen away from the hande of the noble man / that is / the ſoule of them that haue forſaken Chriſte by ſynne or erroure. Of whom the prophet Oſee ſayth: Effraim quaſi auis auolauit. Effraim hath taken his flyght lyke vnto a wylde hawke. Effraim is aſmoche to ſay by interpretation as fat or encreaſed/and it ſignifieth thoſe perſons that be encreaſed and made fatte in worldly and carnall pleaſures / or in folowynge of theyr owne frowarde wylles and ſenſuall reaſons. Suche perſons haue taken theyr flyght from the loue of god / and if they wyll nat retourne and come agayne to the voyce of the caller or preacher / or at the ſhewynge of his lewer / that is / at the remembraunce of the paſſion of Chriſte/ he wyll dempſſe them/ leaue them to the rauynous fauconoure of hell / to the deuyll. It is wryten by the prophete Hyeremye / that our lorde ſayth thus. Reuertere ad me: et ego ſuſcipiam te. Though thou haſte done neuer ſo many ſynnes / or folowed all hereſes / yet retourne to me / and I ſhall receyue the. Alſo our lorde ſaythe by the prophete Eſay. Reuertere ad me quia redemi te. Retourne to me thou ſynner or erroneous perſone / for I haue redemed

Oſee.9.C.

Hiere.3.A.

Eſa.xliiii.D.

redemed the and bought the agayne with my precious blode and paſſion. Take hede vnto this callynge / and obey therunto / for I aſſure you it is moche perilous and daungerous to withſtand it. And it apereth wel by the wordes of our lorde ſpoken by the Prouer. 1. wyſe man ſayinge: Vocaui et renuiſtis: extendi manum meam: et non erat qui aſpiceret: ego quoq; in interitu veſtro ridebo. I haue called you and ye refuſed to come to me. I haue extendyd my hand with greate gyftes and benefites. I haue ſhewed vnto you my lewer / ſhed my precious blode for you / and ye wolde nat regarde theſe thyngꝭ / and therfore I ſhalbe glad ⁊ ioyful of your ꝑdicion.

¶ The .vi. profit. Flagiciorum dibilitat pronitatem.

THis meditation of the paſſion of Chriſte doth enfeble / make weyke and ſubdue our pronitie and redynes vnto In manual Cap. xxii. vice. And therfore ſaynt Auſten ſayth: Whan ſo euer my ſoule cogitation doth moue me: then I rūne to the woundes of Chriſt. Whan the fleſſhe or the ſenſualytie therof doth oppreſſe me: I ryſe agayne thorowghe the remembraunce of the woundes of my lorde god. If the fyer of carnal cōcupiſcēce enflame my mēbres / it is quenchyd by the remembraunce of the ſonne of god. Also Origene ſayth: Suche is the vertue of the croſſe / that if it be in the ſyght of man / and faythfully holden and kepte in his herte / ſo that feruently and deuoutly that man beholde and remembre the deth and paſſion of Chriſte / there ſhall no concupiſcence / no carnall motion / no furie or angre / nor any enuy ouercome that perſone / but ſodenly at the preſence and ſyght of that paſſion / all vice and ſynne ſhalbe chaſed and dryuen away.

¶ The .vii. profit. Gaudiorum donat vbertatem.

Eſa. 12. B. IT gyueth vnto man great plentie of ſpirituall ioy. Herevnto ſpeaketh the prophet Eſay / ſayinge: Haurietis aquas in gaudio de fontibus ſaluatoris. Ye ſhall drawe from the profound and depe miſterie of the pitie and mercy of god / waters / that is / abundaunce of teares / in ioy of deuotion / from the wellys and fountayns / that is / from the woundes of our ſauiour Chriſte / the which at one tyme dyd ſhed furth blode in great abundaunce / but now dayly and cōtinually they bryng furth the inceſſable waters of grace. Wherfore the deuout ſoule reſtynge in this meditation ſayth in the canticles: Sub vmbra illius quem deſideraueram ſedi: Cant. 2. A. et fructus eius dulcis gutturi meo. I haue ſitten ⁊ reſted me vnder the ſhadowe of hym whom I deſired / and his frute is pleaſaunt to my mouth and taſtynge. And therfore Celeſtine ſayth: thoſe holy ſayntes and ſeruauntes of god bene dyed in the blode of the moſt holy that ſhed his blode for them when they be crucified with Chriſte crucified / that is when they haue compaſſion of his ſorowfull paynes of deth / and ioy in his loue and with his ioyfull loue drynkynge his blode / and eatynge his fleſſhe / embraſynge or halſynge with great pleaſure his croſſe and paynfull deth / lyckynge and ſuckyng his woundes / entryng in to his moſt louyng herte that was opened with a ſpere / and naylynge them ſelfe faſt to hym vnſeparably with the nayles of true and faythfull loue. Theſe perſons I ſay ben dyed ⁊ colored with the blode of Chriſt.

¶ The.viii.profit. Horrorum vitat perpetuitatem.

This meditation of the paſſion of Chriſte ofte remembred /
doth deliuer vs from the paynes of hel. And herunto ſaint
Paule ſayth: Expolians principatus et poteſtates. gloſa [illegible] in- Coloſ.2.C.
ferni. Our ſauiour Chriſt ſpoylynge the principates and powers
of hel of theyr pray / that is of Adam / Noe / Abraham / and all other
ryghtuous perſons brought them to heuen with greate power.
And therfore who ſo wyll nat occupy his mynde with the medi-
tation of the paſſion of Chriſte / it is to be feared of his dampna-
tion. For as ſaynt Gregory ſayth: The worde of god / and ſpe- Omelia.15.
cyally of the paſſion of Chriſte / is the meate and foode of ẏ ſoule /
and as a quaſye or ſeke ſtomake caſteth vp the meat that it recey-
ueth: ſo that ſoule is ſeke that forgetteth the worde of god / herde
of the preacher. But as that perſon is in peryll of dethe that can
nat receyue or kepe his meate / ſo he is in peryll of eternall dethe
that doth nat remēbre and lyue accordyngly to the ſpiritual food
of the ſoule. Alſo ſaynt Barnarde ſayth: It may be thought that
that perſon ſhalbe eternally dampned by the ryghtuous iudgmēt
of god / that in this tyme of grace is vnkynde vnto Chriſtes paſ-
ſion / and therfore vnworthy the frute therof.

¶ The.ix.profit. Ingeniorum illuminat cecitatem.

It is alſo an oyntment to oynt the blynde yen of our ſoule /
and herunto ſayth Iohn in his Apocalipſe: Collirio inunge Apoc.3.D.
oculos tuos vt videas. Anoynte the yens of thy ſoule with the
blode of Chriſte that thou myghteſt ſe. And ſaynt Barnarde
ſayth / There is nothynge of ſo great efficacitie and vertue to Sup cantic ſermo.lxii.
purge and quycken the ſyght of our ſoule / as is the continuall

and

Pri. Cor. 2. A.

In legenda eiꝰ.

and diligent remembraunce of the woundes and paſſion of Chriſt. And therfore ſayd ſaynt Paule: Non iudicaui me ſcire aliquid inter vos niſi Ieſum Chriſtum et hunc crucifixum. I iudged & thoght my ſelfe to knowe nothynge but Jeſus Chriſte crucifyed. So ſaynt Laurence by the ſigne of ye croſſe dyd gyue ſyght vnto them that were blynde/ and ſo cõuerted them vnto the light of the faith.

¶ The meditation of the paſſion of Chriſte doth gyue vnto the remembrer thre maner of knowledges. Fyrſt is the knowledge of god/ for therby we knowe what mercy and charitie he hath to vs. Secondly: therby we knowe our ſelfe/ for by it we ſe manifeſtlie of what dignytie and howe precious our ſoules be in the ſyght of god ſithe that our ſauiour Jeſu god and man wolde put hym ſelfe to the deth for to redeme our ſoules. The thyrde knowledge is of ſynne/ for therby we knowe moſte manifeſtlie howe moche god the father dyd hate ſynne/ ſyth for the deſtruction therof he wolde nat ſpare his natural and onely ſonne/ but gaue hym to the dethe for to deſtroy ſynne.

¶ The .x. profit. Iuſtorum letificat mortalitatem.

Galath. vi. D.

Philip. i. C. D.

In legenda eiꝰ.

IT maketh a man redy and glade to dye. And therfore ſaint Paule bearynge the ſignes and tokens of the woundes of our lorde Jeſu Chriſte in his bodye ſayde: Cupio diſſolui et eſſe cum Chriſto. mihi viuire Chriſtus eſt et mori lucrum. I couit to be diſſolued and ſeparate from this bodye/ and ſo to be with Chriſt. I lyue here in Chriſte/ and for to magnifie Chriſte/ and to dye/ it ſhuld be great auauntage and profit to me. So ſaynt Andrew went gladly to the dethe of the croſſe/ ſaynge: Hayle holy croſſe take me from the compaigney of mortal men/ and rendre or gyue me to my maiſter Chriſte that he by the/ myght receyue me/ that by the bought and redemed me. Alſo I rede how that a certen pagane and tyrante meruaylynge how that the Chriſtians myght ſuffer ſo great tormentes and paynes and why they went ſo gladly vnto the deth? It was anſwered to hym by the brother of ſaynt Victor/ howe that they haue the remembraunce of the paſſion of Chriſte imprinted in theyr hert/ and therfore remembryng what he ſuffred for them/ they with great gladnes ſuffer all paynes & deth for his name and loue. And the iudge herying this anſwere/ commaunded to put hym to deth/ and after that his bodye to be opened and his hert drawen out/ and ſo to be kut and deuided/ and therin they founde the forme and ſhappe of the croſſe and the crucifix moſt ſubtilie and curiouſly made of ſynewes and paynes.

The

¶ The.xi.profit. Leſorum reconſiliat contrarietatem.

The meditation of the paſſion of Chriſt reconſileth enemis and induceth a man to the loue of god and of his neghbor. And ſo our lorde ſayde in the goſpell: Si exaltatus fuero a terra: omnia traham ad meipſum. If I be exalted from the erth (ſignifienge therby his crucifieng) I ſhall drawe all thynges vnto me by my loue. Alſo ſaynt Paule ſayth: Pacificans per ſanguinem crucis: ſiue que in terris: ſiue que in celis ſunt. He dyd reconſile and pacifie by his blode that he ſhedde on the croſſe/ both thoſe thyngꝭ that were in erth and thoſe that were in heuens. He that feruently remēbreth the paſſion of Chriſte/ is all drawen in to the loue of god and in to the loue of his neighbor. And therfore ſaynt Barnard ſaith: O ſwete Jeſu/ the cuppe of paſſion that thou dranke for vs/ doth cauſe the to be loued of vs aboue all thyngꝭ. There is nothynge that moueth vs ſo moche to the loue of god/ as the paſſion of Chriſte/ in the whiche he more laboured and ſuffred more payne/ and had more contradiction then in the creation of all the worlde. For in his paſſion and the acte of our redemption ſome dyd contrarie hym in his wordes/ ſome dyd ley in a wayt to take hym with a defaut in his actes ⁊ dedes/ ſome dyd ſcorne ⁊ mocke hym in his tormentes and paynes/ and ſome dyd rebuke hym on the croſſe at his dethe. Wherfore who ſo euer feruently doth remembre this paſſion of Chriſt/ is drawen and reuyſſhed vnto the loue of Chriſte god ⁊ man/ and ſo cōſequently he is drawen vnto the loue of his neighbor/ for ẏ one can nat be had without ẏ other.

Iohis.xii. C.

Coloſ.i.C.

Ser.xx.ſup cantica.

¶ The.xii.profit. Meritorum recompenſat exiguitatem.

It alſo encreaſeth our merites/ herunto ſpeaketh ſaynt Auſten ſaynge: What ſo euer grace of merites or goodnes that I want/ I do vſurpe and take it vnto my comforth of the woundes of my ſauiour Jeſu Chriſte/ for great mercy flowethe from hym/ nor theyr wanteth no conduites: by the whiche they may flowe vnto me. Thoſe pyppes and conduites ben the woundes of my ſauiour Chriſte/ whiche be full of mercy/ ful of pitie/ ſwetnes and charitie. And hereof we may perceyue fyrſt/ that this meditation ſuppleyth in vs that grace and thoſe good meritorious dedes/ whiche other wyſe we be negligent to laboure for.

In manuali.ca.xxi.

¶ Secondely it may appere that there is no penaunce/ that may be compared to this inwarde and feruente meditation.

And therfore ſayth that greate lerned doctor Albertus Magnus: that this meditation is more profitable / than that a man ſhulde faſt one hole yere in breade and water / or that euery day by one hole yere he ſhulde ſay one hole Dauid pſalter / or if he ſhulde diſcipline and ſcourge hym ſelfe euery day vnto the effuſion of his blode. And no merueyll / for without the paſſion of Chriſte / all our actes and dedes ben vnprofitable / as ſayth the mayſter of the ſentence: Diſtinc.16. libro tertio.

¶ The.xiii.profit. Nocumentorum fugat inopinabilitatem.

This meditation of the paſſion of Chriſte doth preſerue a man from many perylles that may come ſodenly before we haue any conſideration or knowledge of them. Herunto it is wryten in the Apocalipſe: that our lorde commaunded by his aungell to certen aungelles / to whom he had gyuen in commaundment

Apoc.4. A.

to trouble and puniſſhe the people of the worlde / ſayinge: Nolite nocere terre et mari neq; arboribus: quoadusq; ſignemus ſeruos dei noſtri in frontibus eorum. Noy nat nor hurte the erth nor the ſee / ne yet the trees / vnto ſuche tyme we haue marked the ſeruauntes of our lorde god in theyr forheedes: that is with the ſigne of the croſſe / and that we do by the meditation of the paſſion of Chriſte.

Exodi.xii. D.

In figure herof the aungell that dyd kyl and ſley the fyrſt gotten both of man and of beeſt throughout all Egipte / dyd ſpare and ſaue harmles the Iues: whoſe houſes or poſtes of theyr dores were ſprynkeled with the blode of the lambe.

Capi.iii.

Alſo ſaynt Gregory in his ſecond boke of his Dialogꝭ ſheweth yͭ when one certen malicious perſon purpoſing to poiſon ſaint Benedict / dyd gyue vnto hym wyne mixted with poyſon / he made the ſigne of the croſſe and anone the cuppe brake in to pecys / and ſo eſcaped the peryll of deth / throughe the vertue of the croſſe.

¶ The.xiiii.profit. Orthodoxorum ſpeſſicat timiditatem.

Ser.lx. ſup cantic canti cop.2.D.

It alſo gyueth great hope and truſte vnto faythfull people. And herunto ſaynt Barnarde expounynge theſe wordes of the canticle: In foraminibus petre, ſayth thus: I ſhall ſpeke theſe thynges / I ſhall ſure abyde and reſt in the hooles of the ſtone / that is in the woundes of my ſauiour / for I haue ſet my feet ſurely vpon that ſtone / though the worlde frowne and be troubled with me / and the fleſſhe or ſenſualitie ſtryue agaynſt me / and alſo the

deuyl

deuyll ley in awayt of me: I ſhall nat fall / for I haue ſet my fete and affection or loue vpon a ſure ſtone/ I haue offendyd in a greuouſe and dampnable ſynne/ my ſoule therby ſhall be troubled or vexed/ but it ſhal nat be vtterly caſt downe by diſpaire: for I ſhal remembre the woūdes of my ſauyour Jeſu/ for he was wounded for my ſynnes. Alſo ſaint Auſtin ſayeth/ Longius opened the ſide and herte of my ſauiour Jeſu for me/ that I myght entre therein. And I haue entred therin and do reſt there ſurely & quietly. The nayles and the ſpere do call & crye vnto me / that I may be truely reconſiled vnto Chriſte: yf that I wyll loue hym.

In manuali.ca.xxiii.

¶The.xv.profite. Peccatorum aduocat viuacitatem.

THis meditacion induceth and bryngeth to man the grace of god/ whiche is the lyfe of the ſoule/ and therfore ſaynte Bernard ſayeth. As ofte as that perſon that deuoutely remēbreth the paſſion of Chriſte bretheth & receyueth brethe agayne: ſo ofte he receyueth a new gyft of grace/ and grace is the life of the ſoule. Phiſiciens don ſay that whan a ſicke man wepyth: it is a ſigne & token of lyfe. So whan a ſynner wepyth for cōpaſſion of the paſſion of our lorde: it is a ſigne of the lyfe of grace and quickenes of the ſoule. And therfore ſayeth the prophete Hieremy in his lamentacions. Spiritus oris noſtri xp̄s dominus captus eſt in peccatis noſtris, cui dicimus. In vmbra tua viuemus. Our lorde Chriſte the ſpirite of our mouthe (that is to ſaye/ the ſpirite whereby our ſoule liueth/ lyke as the body liueth by the ayre or brethe receiued at the mouthe) This ſpirite Chriſte (I ſay) giuynge lyfe vnto the ſoule: is taken in our ſynnes/ that is/ he ſuffred payne & dethe for our ſynnes. We ſhall lyue in his ſhadow/ that is/ we ſhal haue the lyfe of grace thrughe the deuout & feruent remembraunce of that his dethe and paſſion. And ſo Chriſte by his bleſſid paſſion doeth gyue the lyfe of nature/ the lyfe of grace/ & the lyfe of glory. Fyrſte I ſay he giueth the lyfe of nature/ for dede men after his paſſion & reſurrection dyd ryſe vnto lyfe agayne / & appered vnto many in Hieruſalem. Secondly he giueth the lyfe of grace/ for many after his paſſion were conuerted vnto the faythe. And he gyueth alſo the lyfe of glory/ as it well appered in the thefe/ to whom he ſayd (whā he was faſt nayled on the croſſe) Hodie mecū eris in paradiſo. This day ſhalt thou be with me in glory. Alſo hereunto ſpeketh saynt Bernarde/ ſayenge. The tree of the croſſe (yf there be any man that wyll gader it by feruent meditacion) doeth burgyn and

Tren.4.D.

Mat.27.F

Luce.23.F.

In ſer. pri. in die ſanct Andree.

Ser. lxxviii. de tpe. C. Itē ſer. xix. de ſctis. H. Canti. 2. A.

bringe furth lyfe/ it fructifieth ioy ⁊ gladnes/ it droppeth oile of conforte/ ⁊ it ſweteth the balme of ſpiritual grace. This tree of life is no wilde ⁊ vnfructfull tree, to them yͭ wyll gader it. Alſo ſaint Auſtin ſayth: The blood of the phiſicien is ſhed to make a medecin for the mad ⁊ ſicke ſoule. The ſoule ⁊ ſpouſe of Chriſte, ſayth in the canticles: Sub umbra illi⁹ quē deſideraui ſedi et fruct⁹ eius dulcis gutturi meo. I haue ſitten ⁊ reſtyd vnder yͤ ſhadow of him in whom is all my deſyre ⁊ conforte/ ⁊ his fruit is ſwete ⁊ pleaſaūt vnto my taſte. For who ſo euer doeth ſauourly taſte of the fruit of the croſſe: all carnall pleaſure ſhal be vnſauoury to hym.

¶ The .xvi. profite. Quaſſatorum mitigat aduerſitatem.

Hebr. 12. A.

Au. 1. lib. de cōflu. virtu tū et vitio rū ca. ix.

THis meditacion of the paſſion of Chriſt, doeth mitigate ⁊ aſwage all tribulacions/ ⁊ doeth giue pacience in all aduerſities/ ⁊ ſo maketh vs quiet. Herunto ſpeketh ſaint Paule/ ſayng: Recogitate eū qui talē ſuſtinuit a pctōrib⁹ cōtradictionē aduerſ⁹ ſemetipſū, vt non fatigemini animis veſtris deficiētes. Remembre hym that ſuffred great contradiction of ſynners againſt him ſelfe/ that is/ ſuche rebukes/ ſlaunderous wordes/ ⁊ at laſt mooſt painefull deth/ that ye by ſuche remembraūce ſhuld nat faynt in your myndes whan ye ſuffre aduerſities. As yf he ſhulde ſaye; ye can nat faynte or be ouercom in your tribulacions, yf ye haue the deuout remembraunce of his paines ⁊ paſſion. And this approueth ſaint Auſtin/ ſayenge: There is nothynge ſo harde or painfull: but yͭ it may be eaſely borne, yf the paſſion of Chriſte be quicke ⁊ feruent in our myndes. And this is yͤ reaſon herof/ for the leſſe paſſion or payne is nat perceyued, or at leeſt it is nat regarded: where as yͤ more greuous payn or paſſion is felt, or doeth occupy the minde of man. And therefore Auicenna ſayeth/ that ſuche perſones as be in feruent agues or axes, doeth nat fele or perceiue the apoſtume. And ſo the paſſion of Chriſte, yf it be feruently remembred: it putteth away all worldly tribulacion. For lyke as wyne (thoughe it be ſumwhat ſtronge ⁊ ſharpe of it ſelfe) yf it be myxte with ſuger and other ſpyces/ or be put in the potecarye ſpiced bagge, ⁊ ſo go through it: it is made mooſt dulce ⁊ pleaſant: So the tribulaciōs of this worlde/ yf they be ioyned ⁊ mixte with the remembraunce of the paſſion of Chriſte, they be moche pleaſant ⁊ confortable to the ſoule. And therfore our lorde ſayeth vnto his ſpouſe the ſoule in his canticles: Dabo tibi poculum ex vino condito. I ſhall gyue to the Ipocras for thy drynke/ that is wyne made pleaſaunt with ſpyces.

Cātic. 8. A.

ſpices. And this ſignifieth ỹ wine of woꝛldly tribulaciō oꝛ aduerſitie/whā it is ioyned ⁊ mixte with the meditacion of ỹ paſſion of Chꝛiſte. Alſo we rede in ỹ boke of ỹ Machabeis/how that kyng Antiochus, whan he ſhuld fight againſt the Jues: he ſhewed vnto his Olephantes ⁊ put in theyꝛ ſight the blood/that is the red colour ⁊ licour of the grape ⁊ of ỹ molbery/ to thintent ỹ thoſe Olephantes ſhulde be pꝛouoked to fight, ⁊ to be the moꝛe quicke in bataile. In lyke maner the knightes of Chꝛiſte, accoꝛdyng to thexample of theſe Olephantes, ſhuld be animate ⁊ quickened to ſuffre paciently all tribulaciōs ⁊ aduerſities, whan ſo euer they here, ſe, oꝛ remembꝛe the blood ⁊ paſſion of Chꝛiſte/whiche was pꝛeſſed out of his body at his paſſion: as ỹ wyne is pꝛeſſed out of the grape.

pꝛimo ma-
chab. 6. D.

Moꝛeouer the pꝛophet Hieremy ſayeth: Dabis eis ſcutum cordis laborem tuum. Thou (good loꝛde) ſhal gyue vnto them a buckeler oꝛ a ſhelde foꝛ theyꝛ hert oꝛ ſoule/ỹ is thy labour, paſſion, oꝛ deth. This buckler oꝛ ſhelde receiueth without any peril vnto ỹ ſoule, al maner of dartes/⁊ ſpecially .iii. maner of dartes/that is, loſſe of goodes, infirmities of the body, and contumelious oꝛ rebukyng woꝛde, with this buckeler (that is with the feruent meditacion of ỹ labour ⁊ paine oꝛ paſſion of Chꝛiſte) a man ouercōmeth almighty god in paciently ſuffryng his coꝛrections ⁊ louyng viſitaciōs. He alſo ouercōmeth the deuyll, in auoydyng his ſnares ⁊ temptaciōs. And thyꝛdly he ouercōmeth him ſelfe in reſiſtyng all carnall mociōs ⁊ paſſiōs of yꝛe oꝛ wꝛath/⁊ in paciently ſuffering all infirmities of the body. And thus the remembꝛaunce of the paſſion of Chꝛiſt doth mitigate thaduerſities ⁊ troubles of ſuche as be troubled therwith. And as ye ſe ỹ a litle floode oꝛ ryuer doeth loſe his name whā he is entred into ỹ ſee oꝛ into a greater water: ſo i like maner al labours, paines, ⁊ paſſiōs, cōpared to ỹ labours, paines ⁊ paſſion of Chꝛiſte, leſe theyꝛ name, ⁊ be nat to be called paines.

Treñ. 3. G.

¶ The. xviii. pꝛofite. Recoꝛdā confirmat ſtabilitatem.

The meditacion of ỹ paſſion of Chꝛiſte, maketh rightwouſe ⁊ good men ſtable in faith ⁊ in good workes. We rede that there is a certayn welle in Englande of this nature/that yf a tree be put therin, ⁊ continue there any long ſpace oꝛ tyme: it is tourned into a ſtone: So ſpiritually, if a chꝛiſtian continue longe in this welle ỹ is in the remembꝛaunce of the woundes ⁊ dethe of chꝛiſte, he ſhal be tourned into a ſtone/that is/he ſhal be conſtant ⁊ ſtable in all vertue ⁊ goodnes, foꝛ whā he ſhal abide faſtened with chꝛiſte

In policro.
li. pꝛo. ca. 37.

vnto

In ſtimulo amoris lib. pri. Capi. ii.

vnto ẏ croſſe by pacience. Herunto ſayth ſaint Bonauenture: O merueilous deth ⁊ paſſion of Chriſte, whiche doeth alienate ⁊ ſeclude the remembrer from dethe ſpũall ⁊ alſo eternall/ ⁊ nat only that: but alſo it maketh hym angelicall: ⁊ nothyng els to conſider ⁊ thynke, but Jeſu Chriſte crucified. He wyl bere his croſſe with Chriſte: ⁊ ſo he bereth in his hert Jeſu Chriſte, who cõteineth in his hãde ⁊ power bothe heuyn ⁊ erthe. And ſo for ẏ loue of Chriſt he ſhal bere moſt eaſely ⁊ ſuffre paciẽtly al troubles ⁊ paines. He wold be crowned with thornes with Chriſte ⁊ for chriſt: ⁊ chriſt ſhal crowne hym with the crowne of glory/ and ſo, as ye may perceyue, ſuche a feruent meditacion of the paſſion of Chriſte, doeth greatly ſtable vs in goodnes.

¶ The.xviii.profite. Supernorum placat diſplicentiam.

Sup cantic ſermon. 43.

THis meditacion doeth ſtrongly ſwage ⁊ pacify ẏ wrath ⁊ diſpleaſure of god ⁊ al his ſaintſ. Herunto ſaith ſaint Bernard: The remẽbraũce of ẏ labours ⁊ paines of my ſauiour Jeſu doeth erect ⁊ ſtrẽgth me in al aduerſities/ it doth repreſſe me and kepe me ĩ al pſperites/ ⁊ it alſo gydeth or ledeth me by a ſure way in this lyfe/ where as is now ioy, now ſorow, now pleaſur, now payne. ⁊c. This meditacion putteth away all peryls. It reconſileth me to ẏ high iuge of ẏ worlde, whyles it declareth vnto me hym to be very meke ⁊ mylde here in erthe/ to whoſe maieſty all ãugels in heuen do reuerence, ⁊ haue him in reuerent feare. Alſo the ſame ſaint entraytyng theſe wordes of Job. Vtinã appẽderentur pctã mea quib⁹ irã merui, ⁊c, ſaieth thus: Good lorde, behold ẏ face of thy ſon chriſte/ whiche was obedient to thy wyll vnto his dethe/ ⁊ (good lorde) let neuer ẏ printes of his woũdes depart frõ thy ſight ⁊ remẽbraũce. Cõſider (good lord) what ſatiſfaction he hath done for our ſynnes to reconſyle vs vnto the. I wold that thou (god lorde) wold wey and pondre our ſynnes in a balance with the paynes that thy innocent ſonne Jeſus ſuffered for them. And than (good lorde) it ſhulde well appere that his paynes exceded our ſynnes/ ſo that thou rather ſhewe thy mercy vnto vs by the merytes of his paſſyon/ then to kepe our ſynnes in thy remembraunce to reuenge and punyſſhe them.

Job.vi.A.

In ſerm de paſſ dñi.

¶ The.xix.profit. Terrenorum peſſundat vanitatem.

IT alſo maketh man to contempne and ſet at nought the worlde with all the pleaſures therof. And therfore ſaynt Paule ſayde. Mihi mundus crucifixus eſt et ego mundo. The

Gal.vi.D.

world

worlde is crucified to me: and I to the worlde/ as if he ſayd: I diſpiſe the worlde and the worlde diſpiſeth me. Auicen reciteth how that a certen man by ſtronge ymaginacion that he had ymaginynge him ſelfe to be a leprouſe man: therby he was made a leprouſe man: So in lyke maner, yf a man feruently ⁊ deuoutly cõtinue in the remẽbraũce of the paſſion of Chriſte: he may ſo haue a great ſorow in his hert, ⁊ true cõpaſſion of ẏ paſſion of Chriſte, ⁊ ſo ſuffre payn with hym/ ⁊ ſo conſequently al worldly pleaſure ſhall be bytter ⁊ paynfull vnto hym. Herunto ſayeth ſaynt Bonauenture. Who ſo feruently remẽbreth the paſſion of Chriſte, he deſyreth to be crucified with Chriſte Jeſu/ he reputeth ⁊ thynketh hym ſelfe to be in ſeruitude, bondage, ⁊ miſery/ he doth ſygh ⁊ ſorow/ ⁊ is in continuall heuynes, vnto ẏ tyme he be all to waſſhed or drowned in the blood of Chriſte/ ⁊ ſo trãſfourmed into his lord crucified/ ⁊ yf he be nat kept in the blood of his ſauiour, he thynketh hym ſelfe no man/ yea worſe thã a beaſt, yf he be nat clad with the paſſion of Chriſte. Therfore, who ſo euer doeth ofte and feruently remembre the paſſion of Chriſte, he ſhall lytle regarde the vanities of this worlde, and ſet them at nought.

In ſtimulo amoris lib. p̄mo.ca.9.

¶ The.xx. profite. Viatorum gubernat proſperitate.

The meditacion of the paſſyon of Chriſte doeth gouerne ⁊ direct men lyuyng in this worlde, vnto the lyfe of eternall felicitie. For the paſſion of Chriſte, is the kynges hygh waye/ the right ⁊ compendiouſe waye to cum to the kyngdom of god in heuyn. And therfore our lorde ſayeth: Ego ſum via, veritas, et vita. I am the way, the truth, ⁊ the life eternall. And in an other place he ſayeth: As Moyſes dyd exalt ⁊ ſet vp a braſen ſerpent in ẏ wildernes, to thintent ẏ who ſo behelde that ſerpent, ſhuld be deliuered from the venimous ſtingyng of ẏ burnyng ſerpent: ſo it was cõueniẽt ⁊ neceſſary for our ſaluacion, ẏ the ſon of a vyrgin ſhuld be exalted vpon the croſſe/ ẏ who ſo euer wold beholde him with true formed fayth, ſhulde nat peryſſh: but haue euerlaſtyng lyfe/ ⁊ that this lyfe ſhulde be gyuen to vs: Chriſt ſuffred his paſſion. And ſaint Auſtin ſayeth: As thoo perſons that beheld the braſen ſerpent ſet vpon a pole in the wildernes by Moyſes, were deliuered from peryll of deth (as we ſayd before) ſo now, who ſo euer be ſtynged or bytten by the ſuggeſtion or craft of the deuyll: let him beholde (with a faythfull affection) Chriſte hangynge vppon the croſſe/ ⁊ he ſhall haue cõfort/ for there dethe was ouercum ⁊ ſlayn/ but our ſauiour Chriſte doeth lyue, ⁊ euer ſhall lyue. But that he

Joh.14. A.

Joh.3.B.
Num.21.C

Sup Joh. tractat.12.

myght ouercum dethe, he was clad with dethe for a lyttle tyme. Deathe myght neuer be ouercum, but by lyfe. And who is this lyfe, but our ſauiour Chriſte? And ſo by his deathe we all haue Numer.35. D. lyfe. ¶ This was well fygured in the olde teſtament: where as it is ſayd, that ſuche as were banyſſhed from theyr cities: ſhulde retourne agayne to theyr inheritaunce after the dethe of the high preeſt or Biſhop, and nat afore. So the faythfull people of god, banyſſhed frō theyr inheritaunce, the kyngdom of glory: myght nat cum thereunto agayne, vnto the dethe of Chriſte our hyghe Byſſhop. But now by the merites of his paſſion, and the remembraunce therof: we that ben exyled in this vale of miſery and teares, may freely entre into the kyngedome of heuyn/ and poſſeſſe that glory promyſed vnto vs. And hereunto ſayeth ſaynt Auſtin: We be called by the meryttes of the dethe and paſſion of our redemer Ieſu Chriſte, frō the darkenes, vnto lyght/from dethe, vnto lyfe/from corrupcion, to incorrupcion/from our exyle and banyſſhement, vnto our cuntrey and inherytaunce/from ſorow, to ioye/and from this worlde, vnto heuyn. And therfore our ſauyour Chriſte/for that he myght exalte and lyfte vs vp to the glory of heuyn: he in a maner put hym in one ſcale or one parte of the balaunce, and vs in the other. He put hym ſelfe to mooſt paynefull and ſhamefull dethe/and vs in the merites of his vertuouſe lyfe and dethe. And ſo he drewe his balaunce ſo lowe/that is, by mekenes and paynes ſufferyng, he deſcended ſo low, that he lyfted vp all his electe people vnto heuyn. And hereunto our lorde Joh.12.E. ſayeth: Ego ſi exaltatus fuero a terra: omnia traham ad me ipſum. If I be exalted from the erthe, from all worldly pleaſures, and put vnto the payne of the croſſe/aſcendynge it as my chiefe palfray to fyght agaynſt myne enemies/and ſo as a valiaunt knyght ſubduynge theym vnder my fete, and ouercummynge all theyr myght and power: I ſhall draw vnto me by my charitie and pacience, all myne electe people from all the partes of the worlde/where ſo euer they be, to reigne with me in glory for euermore.

¶ In the paſſion of Chriſte is conteyned all perfection of all the orders of Aungels. Seconde Chapiter.

IN the moſt bleſſed paſſion of Chriſt is conteyned all
perfection, fayrnes, and beauty of all the bleſſyd ſpirites
and aungels in heuyn. Fyrſt ⁊ aboue all other 1.
doeth apere in Chriſte that burnyng loue / attribute
and aſſigned to the higheſt order of aungels / called
Seraphin. For there was neuer creature that had ſo highe charitie
and burnynge loue, that therby wolde ⁊ dyd ſuffre ſo great
⁊ many paines, as our ſauiour Jeſu Chriſte dyd ſuffre for vs his
mooſt vile ſeruauntes / or rather (I ſhulde ſay) his mooſt wicked
⁊ vnkynde enemies. Secondly, there was in hym thabundant ⁊ 2.
plenteouſe cunnyng or knowledge of truthe, gyuen to yͤ ſeconde
order of aũgels, called Cherubin. And this maner of knowledge
is nat onely in Chriſte: but alſo there is nothyng in this worlde
that ſo moche doeth helpe to the true knowledge of ſcrypture / nothynge
ſo moche doeth allecte and moue man to the contemplacion
of heuenly thynges / nothynge ſo muche doeth illuminate and
lyghten the ſoule to know and haue ſauour or pleaſure in god, as
doeth the paſſion of Jeſu Chriſte: for in it, and by it, is founde
the fulnes of true knowledge / as we ſhall declare to you hereafter.
Thyrdely, there ſhyneth in this paſſion, ſpecially towardes 3.
the eterne maieſty of god, the reuerence, attributed or aſſigned
to the thyrd order of aungels, named Thronys. For as thoſe
ſpyrytes be called Thronys, for aſmuche as it is ſayde that god
reſtyth and ſytteth in them as in his ſeet or Throne, for the reuerence
that they haue vnto his diuine maieſtye / for he reſtyth (as Eſa.66.A.
the prophet ſayeth) vpon the meke perſons, and vpon them that
reuerently feryth ⁊ kepyth his commaundementes: So it may
be ſayd that almighty god ſytteth and reſtyth in this moſt bleſſed
paſſion, as in his Throne / for therein appered the mooſt excellent
humilitie, humanitie, veneracion, and reuerence of Chriſte,
vnto the diuine ⁊ eterne maieſtie. Fourthly in this bleſſyd paſſion 4.
ſhyneth the high dignitie of preſidencie or dominion, attributed
to the fourth order of aũgels, called Dominaciōs. For Chriſt
dyd meke hym ſelfe, ⁊ was obedient vnto the dethe / ⁊ that vnto yͤ
mooſt ſhamefull dethe of the croſſe. For the whiche mekenes god
dyd exalt hym to great preſidēcie ⁊ dominion / ⁊ gaue vnto hym a Phil.2.B.
name aboue all names / as ſaynt Paule ſayeth. Fyftely, in this 5.
bleſſed paſſion apereth the great power ⁊ ſtrength of yͤ fyft order
of aũgels, called powers. For chriſt moſt victoriouſly by his bleſſed
paſſion hath ſubdued the great power of the deuyll / of whom
Job ſayeth, that there is no power vpon the erthe, yͭ may be compared Job.41.D.

pared vnto his power/ but Chriſte by his paſſiō ⁊ dethe ouercam
6. all his power/ as we ſayd befoꝛe. Sixtly, in this paſſion ſhyneth
the mighty operacion of the vertues that be named the ſyxt oꝛder
of aungels. Foꝛ there Chriſte ſhewed his vertue/ whiche dyd penetrate,
perce, ⁊ dꝛaw vnto his loue the hertes of all his elect people.
Ioh.12.C. And therfoꝛe he ſayd: yf I be exalted from the erthe vpon the
croſſe: I ſhal dꝛaw vnto me all thinges/ that is, all his elect people.
Wherfoꝛe yf any perſon haue true fayth into god, ⁊ loue god:
let him nat aſcribe that to his owne merites: but rather to the meritꝭ
Ioh.6.C. of the paſſion of Chriſt. Foꝛ no man may cum to hym by true
fayth ⁊ loue, except he be dꝛawen by almighty god/ by his grace/
and this grace we haue by the merites of the paſſion of Chriſte.
7. In this paſſion alſo is cōteyned the kyngdom of the pꝛincipates/
ẏ be the.vii.oꝛder of aungels. Foꝛ as the pꝛophet ſayth: Factꝰ eſt
Eſay.9.B. principatus ſuper humerum eius: His pꝛincipalitie ⁊ kyngdom is
made vpon his ſholder/ that is, in that he bare the croſſe ⁊ ſuffred
the paines ⁊ dethe of the croſſe: he gat his kyngdom/ ⁊ ſo bought
8. it foꝛ vs/ that is the kyngedome of heuyn. Alſo in the paſſion of
Chriſte apereth the releuacion of archangels/ that be the.viii.oꝛder.
Foꝛ by the paſſyon of Chriſte we were ſufficiently releuyd ⁊
deliuered a pena et culpa/ that is, both from ſynne, ⁊ frō payn due
foꝛ ſynne. But now, yf we ſynne actually after our baptiſme: it
is conuenient ẏ we ſuffre payne tempoꝛall foꝛ our ſynne/ though
thꝛugh the vertue of ẏ ſacramentes of the chyrch, the eternall payn
be cōmuted into tempoꝛall payne. And therfoꝛe our loꝛde ſayeth:
Luce.11.F. Date elemoſinā, & ecce oīa mūda ſūt vobis: Gyue almoſe, and all
9. thynges ſhalbe clenſed in you. In this paſſion alſo ſhineth the reuelacion
and manifeſt doctryne ⁊ teachynge of aungels: that be
called the nynthe oꝛder. Foꝛ all the hyd ſecretes of ſcripture, ⁊ all
the ſecret miſteries of god, were reueled ⁊ made open by the paſſion
Ma.27.F. of Chriſte, ⁊ openynge of his herte with the ſpere. And in token
hereof, at the paſſion of Chriſte, the veile of the temple was
bꝛoken oꝛ diuided into two partes/ that all the thyngꝭ that befoꝛe
were ſecret ⁊ hyd in the inner ſacrate temple, might be open and
manifeſtly ſene. And thus by theſe foꝛſayd confoꝛmities whiche
the paſſion of Chriſte hath with the oꝛders of aungels, it is done
moſt conueniently ẏ nat onely Chriſte ſhuld redeme mankynde:
but alſo that he ſhulde mooſte oꝛdinately oꝛder, diſpoſe, ⁊ repare
the ruyne ⁊ fall of aungels. Foꝛ by the great loue ⁊ charity which
he had in the croſſe, he kindled the fyꝛe of loue in the hertes of his
electe people towardes god and theyꝛ neyghbours/ that ſuche as
folowed

folowed and duely executed that feruent loue: were made and yet be made apte to repare the moſte hyghe ordre called Seraphin. By the true knowlegde expreſſed in that bleſſed paſſyon were his electe people illuminate to the hyghe contemplacyon of the knowlegde of god and hyghe miſteryes / that ſo they may be apte to the reparacyon of the ſeconde ordre: called Cherubyn. Agayne for his great meakenes and reuerence that Chriſt had in his bleſſed paſſion towardes the hyghe maieſtie of god / his electe people were prouoked to lyke meakenes and reuerence and due honoure to be rendred to the hyghe maieſtie of god / as farre fourthe as theyr frayle nature wolde ſerue them / and ſo to be apte to the reparacyon of the ordre called: Thrones. Morouer thorough the example of his great pacyence and obedience vnto the dethe of the croſſe / for the whiche he was exalted of god, as we ſayde before / he prouoked his electe people to ouercome all vices and concupiſcence by labour / abſtinence and afflictions / and to ſubdue all inordinate appetites vnto reaſon / that no vayne / or inordinate thynge ſhulde haue any domynacyon in them / that ſo they myght be made apte to the reparation of the ordre called: Dominationes. And ſo who ſo euer humbleth hym ſelfe: ſhalbe exalted. And ſo truely to paſſe ouer all the reſidue of the ordres of aungelles / our ſauiour Chriſte in his bleſſed paſſion gaue example vnto his ſeruauntes to reſiſt and ouercome the ſuggeſtyons and temptacyons of the deuyll: that they myght be apte to the reparation of the Poteſtates. Alſo he gaue vnto them exãple of good conuerſacion and vertuous operacions / that they myght aſcend to the ordre of Vertues. He gaue them alſo example ſo to directe and gouerne theyr outwarde ſenſes and inwarde mocyons / and all other thynges that be vnder theyr cure that they might aſcend vnto the Principates. Morouer he gaue them example ſo to releue and comforthe the nede and neceſſities of other perſons that be in nede / that they myght aſcende vnto the Archaūgelles. And leſt he gaue them example ſo to inſtruct and teache the ignorant / that they myght be apte to aſcende vnto the ordre of Aūgelles.

¶ In the paſſion of Chriſte is alſo conteyned the beatitude of men. Chaptre .iii.

IT may be declayrede that the true beatytude and blyſſe or ioye of men is conteyned in the paſſion of Chriſte: by the ſame reaſons wherby we haue nowe declared that the beautye and perfeccyon of aungelles done ſhyne in the ſayde paſſyon. For to that cleare knowelegde of treuthe whiche appeared in

that

3. to contrary them. Who was ſo mournyng as he Whiche with teres
and a loude mournynge voice prayed for his enemies/ and he
Hebr.5.C. for his reuerence (as ſaynt Paule ſayeth) was herde of god. But
than he more mourned our ſynnes: than his owne payne/ as we
ſhall ſhew hereafter. He had more compaſſion of vs, than of hym
4. ſelfe. Who fardermore dyd ſo moche hunger and thurſt iuſtice, as
Chriſte/ whiche by the payne of the croſſe dyd ſatiſfye for our ſynnes/
and ſo dyd reconſile vs vnto his father/ hungeryng and thyrſtynge
Joh.19.F. the helthe and ſaluacion of our ſoules. And in token herof
he ſayd, hangynge vpon the croſſe Sitio/ I thyrſte, and deſyre the
5. helth of mannes ſoule. Who alſo was ſo mercifull as Chriſte, the
Luce.10.F. very true ſamaritane/ the which (where as the preeſt and Leuite
paſſed by the wounded men, nat regardynge hym) waſſhed his
woundes with wyne, and anointed them with oile/ byndyng vp
his woundes/ and layeng the wounded man vpon his beeſt/ that
is vpon his owne body/ ſuffryng deth for our ſinnes/ & ſo led hym
vnto thoſtry of holy church &c. And where (I pray you) was there
6. Apoc.1.B ſo muche puritie and clennes of herte, as in Chriſte, which as an
innocent lambe was offred vpon the croſſe for vs/ waſſhyng and
clenſynge our vnclene & ſynfull hertes with his precyous bloode.
7. And who alſo was ſo peacefull as Chriſte/ whiche was our peace
Ephe.2.D. and corner ſtone, ioynynge into one people of god/ the Iues and
the Gentiles/ whiche alſo by his paſſion dyd pacify vs vnto god
8. in his bloode. Moreouer, who ſo verely ſuffered perſecucion for
iuſtice as Chriſte, which for his iuſtice that he preached and ſhewed
vnto the Iues, was crucified/ & truely he myght well be called
bleſſed/ for the worldly and deuelyſſhe people, curſed hym or
ſpake euyll of hym/ and made many falſe lyes and ſlaunders of
hym. Theſe be the .viii. beatitudes the whiche Chriſte taught in
Math.5.A the goſpell/ and gaue vs example in his owne perſone how we
ſhuld fulfyll them. Fourthely in the paſſion of Chriſte don clerely
appere the .xii. fruites of the ſpirite: Of the which ſaint Paule
Gala.5.D ſayth. Fructus ſpiritus eſt charitas, gaudium, &c. The fruites of the
ſpirite, ben theſe/ charitie, ioye, peace, paciēce, lõganimitie, goodnes,
benignitie, myldenes or gentilnes, fayth. For in this paſſion
reſtyth the foundacion and ſtrength of our faith, as concernynge
his obiecte or ſubiect. It foloweth in the wordes of ſaint Paule/
continence, good maners, and chaſtitie. All theſe do manifeſtly
ſhyne in this paſſion, dethe, and croſſe of Chriſte/ as we ſhall declare
more at large hereafter. And therefore it conueniently foloweth
Ibidem. in ſaynt Paule. Qui chriſti ſunt: carnem ſuam crucifixerunt cũ

vicijs et concupiſcentijs. Who ſo be the childeren of Chriſte: they do crucify and ſubdue theyr bodies, and alſo all vices and inordinate concupiſcence. This ſayd ſaynt Paule, to ſhewe manifeſtly vnto vs that theſe .xii. fruites do hange vpon the mooſt holy tree of the croſſe/ ⁊ ſuche perſones do take ⁊ gader them there: whiche conforme them ſelf vnto Chriſte crucified: For by vertuouſe operacions in folowynge the lyfe and pacience of our ſauiour Jeſu Chriſte: men be made vertuouſe/ for ſuche beholde the lyfe and dethe of our lorde with diligence/ remembre it by ofte and feruent meditacion/ and alſo haue pleaſure therein/ and folow it as theyr frailtie wyll ſuffre them. And ſo they be made apte to the reparacion of thorder of vertues/ as we ſayd before/ and ſhall ſay more hereafter.

¶ By the paſſion of Chriſte we haue the efficacitie and vertue of all ſpirituall goodnes.

The fyfte Chapiter.

By the fruitfull and gloryouſe paſſion of Chriſt, there is miniſtred vnto vs habundantly the matter of all ſpirituall goodes. For where is or ſhulde be our gloriacion or reioycynge/ our hope and gladnes, but in one Chriſte, moſt high and true goodnes, and in the mooſt preciouſe treaſure of his paſſion/ from the whiche all the ſacramentes of the Chriſte receiue theyr vertue ⁊ efficacitie/ which be to vs as a mooſt holſum medicyn agaynſt all our ſpirituall ſekenes. Alſo this mooſt bleſſyd paſſion is to vs as a key that openeth to vs the ſecretes of holy ſcripture/ whiche openeth: ⁊ no mã may than ſhyt it/ and whan it ſhitteth: no man may than open it. Apoc.3.B. Without Chriſt crucified ⁊ this key of his paſſion: it is impoſſible to vnderſtande holy ſcripture. And this key feruently imprynted in our mynde: all thynges be manifeſt/ as yf they were in the clere lyght. For who ſo euer deſyreth to cum or attayne vnto the knowledge of the godhed: he muſt aſcende therunto by the manhode and paſſion of Chriſte, as by the kynges high waye/ for by it he ſhall aſcende by lyttle and lyttle vnto higher thynges/ as I ſhall ſhew vnto you more playnly hereafter. For no man may attayne to the high knowledge of the godhed/ and to the great ſwetenes and pleaſure therein conteined: excepte he be fyrſte drawen vp with a feruent and godly affection of faythe and loue by the bytternes of the humanitie of Chriſte, that he ſuffered in his paſſion / as ye ſhall perceiue hereafter. And the more that any man preſumeth to aſcende without this paſſion: the more depe ſhal he fall. For this is the onely way by the whiche we ſhulde aſcende. This is the onely yate or entraunce vnto our mooſte deſyred ende. And briefely to ſpeake / who ſo euer deſyreth to haue eternall helthe, and the highe crowne of glorye / or wolde aſcende to the perfection and highe toure of vertues / or wolde optayne knowledge and wyſdome / or by pacyence / to ſtande ſtrongely and euynly, as well in aduerſytie as in proſperytie / or to walke the ſure waye / or elles deſyreth to taſte of the bytternes of the paſſion of Chriſte / and drynke the mooſte pleaſaunt drynke of his conſolacion: he muſt bere Jeſu Chriſte / I ſay Jeſu Chriſte crucified in his ſoule and bodye, by continuall remembraunce of his paſſion, and pacyent ſufferaunce of all aduerſities bothe corporall and ſpirituall / and alſo abſteyne frome all other delectacion and conſolacion. For ſurely, carnall conſolacion, and the contemplacyon of Chriſtes paſſion, do neuer well accorde in one perſone / for they be as contrarye bothe in name and in effecte. Nor the fleſſhe or ſenſualitie can haue pleaſure in that thyng that deliteth the ſpirite. For as ſaynte Paule ſayeth / they be aduerſaries, & at continuall warre. But halas, there be many that whan they can nat fynde or get heuenly or ſpirituall conſolacion: anon they ſearche and laboure for carnall or worldly conforte / and ſo they ſhytte theyr ſoules from the conſolacion of god / and they rightuouſly want it. For it is very delicate / and nat gyuen vnto ſuche perſones as wyll receiue any vaine conſolacion. For yf the mynde or ſoule haue any thynge wherein it hathe pleaſure outwardely: it ſhall remayne without inwarde pleaſure. And contrary wyſe / yf the ſpirituall delectacion be ones perfectly taſted: all carnall pleaſure is made vnſauoury to that ſoule. Wherefore, yf thou woldeſt haue ſpirituall conforte: laboure nat therefore with a double affection or deſyre / for ſo thou makeſt thy ſelfe vnworthy to receiue that godly and ſpirituall conforte. And hereunto ſayeth ſaynte Bernarde: He is vnworthy the heuenly benediction and conforte, that laboureth therefore with a double affection or deſyre. He laboureth with a double affection: that purpoſeth (yf he can nat get ſpirituall conforte) to laboure for vayne and tranſitorye pleaſures or conforte. And ſo therefore he is vnworthy to receyue ſpirituall delectacion.

Gala.5.C.

In declamatiõ ſup euãg. Ecce nos reliquimus omnia in fine.

An example or fygure hereof we rede in ſcrypture / how that after the

Joſue.5.C.

the chylderen of Iſraell had ones taſted of the corne and fruytes of the lande of promiſſion: the foode of aungels, called Manna, Sapi.16.C. and gyuen to them by god, was taken from them. By this Manna, whiche was very delycate, and had in it ſelfe all delectacion and pleaſaunte taſte of all maner of meates: is ſignified the ſwetenes and conforte of Chriſte / whiche is taken frome religiouſe perſones, and from all Chriſtians, after that they begyn to eate of the fruytes of the erthe / that is, after that they gyue them ſelfe to worldly and erthely delectacions or pleaſures. And therfore the trwe ſeruaunt of god ought to ſay with the prophete Dauid: Pſalm.76. Renuit conſolari anima mea, ſcilicet exterius. That is, my ſoule hathe refuſed all outwarde and vayne conſolacion. And it foloweth: Memor fui dei, et delectatus ſum. I remembred god, and Richardus. I had great delectacion therein in all the powers of my ſoule. And hereunto ſayeth one deuout Doctour: The vnderſtandyng of man is neuer drawen perfitely vnto the contemplacion of heuenly thynges: excepte the body be fyrſt ſtrongely drawen from all ſuperfluouſe thynges, and all his pleaſures. And hereunto accordeth ſaynt Gregory / ſayenge: If we cut and take away from the body that whiche is to it pleaſaunte: we ſhall ſhortely fynde that is delectable to the ſpyryte. And that ſhall well appere in them that conforme theyr lyfe vnto our ſauyoure Ieſu Chriſte / whoſe lyfe was all bytter and paynefull from the begynnyng vnto his dethe. And therfore our lorde dyd nat gyue vnto the Iues Manna: but in the deſerte or wildernes / where as was no delectable meate to be had for theyr refreſſhynge and conforte. And ſo in lyke maner, the ſwetenes of grace and the taſte of ſpirituall delectacion, is nat felt or perceyued but of them ẏ tranſpoſe ⁊ put them ſelfe into the deſerte of theyr herte / that is, to repute thẽ ſelfe forſaken of all creatures, that they ſhulde nat fele or receyue any worldly or vaine delectacions. And therfore it is wrytten by the Pſalm.64. prophete: Pingueſcent ſpecioſa deſerti et exultatione colles accingentur. The pleaſaunt places of ẏ deſerte ſhall waxe fat / ⁊ the hilles ſhalbe compaſſed with ioye / ẏ is to ſay / thoſe ſpeciouſe ⁊ pleaſant places of deſert / ẏ is, thoſe ꝑſons that make thẽ ſelfe deſerte ⁊ forſaken of the world, ſo that the world cum nat tyll them / that is, moue them to any carnall, worldly, or vain pleaſure ⁊ delectaciõ / thoſe perſons (I ſay) waxe fat in godly deuocion ⁊ conſolacion / ⁊ thoſe hilles / ẏ is the hertes of them ẏ be fyxed in god: be cõpaſſed ⁊ ſet about with great ioye of heuenly confortes. And ẏ we ſhuld Mar.6.D. cum vnto this deſerte: our lorde moueth vs in ẏ goſpell / ſayenge

Venite ſeorſum in deſertũ locũ, et requieſcite puſillũ: Cum ye into the deſert oꝛ wildernes, and reſt a lytle / that is, leue ye the pleaſures of the woꝛlde, and foꝛſake them / and reſt a lytle / that is, feruently and deuoutely remembꝛe our loꝛdes payne and paſſion: ⁊ ye ſhal fynde reſt ⁊ confoꝛt to your ſoules. Foꝛ as our loꝛde ſayeth in an other place: In mundo, preſſuram habebitis: in me autem pacem: ye ſhall haue trouble ⁊ oppꝛeſſion in the woꝛlde: but in me ye ſhal haue peace ⁊ reſt. Our loꝛde fed the people twiſe in ỳ wyldernes / ⁊ nat in any other place. Alſo the Jues eat Manna in the wildernes, to ſignify that we can nat haue ỳ conſolacion of god, but in the deſert / that is, whan we foꝛſake all woꝛldly pleaſures. Of this wildernes it is wrytten by the pꝛophet Eſay; ſayeng: Erit deſertum Libanus in Charmel: et Charmel in ſaltum reputabitur. The deſert oꝛ wood of Libane ſhalbe as the mount of Charmell / ⁊ Charmel ſhal be reputed as a grene wood. Charmel⁹ oꝛ Charmel, is as muche to ſay by interpꝛetacion as a lãbe / oꝛ tendernes. And it ſignifieth, that who ſo euer be in the ſpirituall deſerte (of the whiche we ſpake of befoꝛe) he ſhal perceiue the tendernes and paynes of our ſpirituall lambe Chꝛiſte / and alſo receyue his delites and heuenly confoꝛtes / and ſo ſhall be grene and flouriſſhyng in all uertues and ſpirituall conſolacions.

Joh.16.G.

Mat.14.B et.15.D.

Eſay.29.F

¶ The ſeuen gyftes of the holy gooſt are conteyned in this paſſion / and thꝛugh the feruent remembꝛaunce therof, they may be opteyned. And fyꝛſte of the gyfte of feare of god. The ſyxte Chapitre.

O My mooſt dere beloued bꝛother / thou mayſt behold in this moſt gloꝛious paſſion of Chꝛiſte (the whiche I am unwoꝛthy to name) ſeuen aſcencions / coꝛreſpondynge to the ſeuen folde grace oꝛ gyftes of the holy gooſt / that is, the gyfte of wiſdome and of underſtandynge / of ſcience, and gooſtly ſtrengthe / of councell, and of pitie / and the gyfte of the feare of god. Fyꝛſte (I ſay) by the ofte, continuall, and deuoute remembꝛaunce of the paſſyon of our loꝛde, is gyuen to man the gyfte of the feare of god / and that agaynſt the falſe ſurety of this pꝛeſent lyfe, ⁊ his moſt wicked pꝛomyſe / wherby many men be withdꝛawen frõ the loue of god / ⁊ letted frõ theyꝛ true conuerſion unto hym. Foꝛ this fere conſtreyneth men to do well, and with all theyꝛ herte to dyſpyſe all woꝛldly pleaſures. And therfoꝛe a deuout doctour ſayeth, ỳ fere is ỳ auoydaunce of euyll, ⁊ the proſecucion or wynnynge of goodnes. It is the begynnynge of godly wyſdome, ⁊ the expulſion of ignoraunce. By fere, all the perfeccion of actyue lyfe, ⁊ alſo of contemplatyue is preſerued and kept/ ſo that all bondage or ſeruile fere be excluded: For who ſo euer through the feruent ⁊ deuout remembraunce of this paſſion is crucified with Chriſte, to thauoidaunce of euyll, ⁊ gettyng of goodnes/ to the ſtabliſſhment of his mynde, ⁊ mekyng of his hert: therunto he is prepared ⁊ induced by the gyft of ẏ fere of god/ ⁊ that in this maner. A man ſeyng ⁊ conſideryng that the ſon of god ⁊ our lord god in the nature of man ſuffred ſo great paines for our ſynnes/ ⁊ how he puniſſhed our ſynne ſo greuouſly in hymſelfe, mooſt innocent iudge, ⁊ mooſt pure ⁊ very god: Moreouer, what paynes, rebukes, ⁊ turmentes he is worthy, which dyd ẏ wickednes ⁊ moſt abhominable ſyn/ for whiche, the mooſt innocent ⁊ amorous or louely Jeſu ſo greuouſly was turmented. Thinkynge alſo herby, how muche this his ſyn dyd diſpleaſe the hygh maieſty of god/ ⁊ how muche god dyd abhorre it: ſo muche I ſay he abhorred it, ẏ he wold rather ſuffre his ſon/ his own naturall ⁊ onely ſon to dye, than that ſyn ſhuld reigne in man/ ⁊ it was more pleaſure to hym to gyue his dere beloued ſon to the moſt ſhamfull dethe of the croſſe: than ẏ he wold ſuffre any lõger tyme ẏ ſhamefaſtnes of our ſyn. Furthermore, a man ſeyng ⁊ conſideryng how muche he offendeth the high maieſty of god, by his continuaũce in actually ſynnyng ⁊ offendyng his high goodnes/ contẽpnynge or litle regardyng the paſſion of Chriſte/ ⁊ therby his redemption: but dayly offendynge ⁊ doyng aſmuche as lyeth in hym to crucify Chriſte agayne, ⁊ put hym to thoſe mooſt ſhamefull ⁊ cruell turmentes. A man (I ſay) conſideryng all theſe thynges, no maruell though in ſuche conſideracion he trẽble ⁊ quake before the preſẽce of god, whom he hath ſo greuouſly offended/ ⁊ be ferefull, ⁊ ſhake as the aſpen lefe ẏ is continually blowen ⁊ moued by the wynde/ ⁊ ſo by fere, thinke hym ſelfe worthy of hym ſelfe, nothyng els but diſtruction or dãpnacion/ ⁊ ſo he may in ſuche conſideracions vtterly diſpiſe hym ſelfe, ⁊ opteyne the feare of god. Wherfore good deuout brethern, let vs haue a recourſe, ⁊ cõſider [illegible] our own vanities and ſinnes/ and alſo the high maieſtie ⁊ goodnes of god, whom we haue ſo greuouſly offended. And ſo let vs make our ſelf before hym aſmuche as we may. For all that we can do, is to lytle/ conſidering his maieſty ⁊ our wickednes. Let vs therfore fere ⁊ be aſhamed to lifte vp our iyes vnto heuẽ. But knock vpon our breſtes/ ⁊ pray with ẏ Publican/ ẏ he of infinite goodnes wold be Luce.18.C.

mercyfull to vs ſynners. It is a great mercy, yf it wolde pleaſe hym to beholde or loke vpon vs, whiche haue contempned ⁊ diſpiſed hym for a tryfle or a lytle vayne pleaſure of the fleſſhe or of the worlde. Wherfore (as is ſayd) let vs through the conſideracion ⁊ fere of his maieſty, repute our ſelfe as nought/ ⁊ herafter thynk our ſelfe mooſt vile and vnworthy any goodnes/ ⁊ ſo let vs arme our ſelfe agaynſte our wyckednes and ſynne/ and ſo be our owne proper Iuges. Let vs reuenge ⁊ punyſſhe in our ſelfe thiniury ⁊ offence that we haue done agaynſte god/ and ſubdue our ſelfe as muche as we may. And let euery one of vs ſay thus in hym ſelfe, or to hym ſelfe: If my lorde god be thus diſpiſed ⁊ tourmented for my ſake ⁊ for my ſynne, how may I ſpare my ſelfe from punyſſhment and payne, that hathe ſynned? or how may I deſyre or loke for any pleaſure here? God forbyd that I ſhulde at any tyme preſume to deſyre any thynge of pleaſure or dignity: but rather diſpiſe my ſelfe, ⁊ repute my ſelfe as mooſt vile, deteſtable, and abhominable ſtynkynge carayn or dunge/ whoſe ſtynche, I in my ſelfe can nat ſuſtayn or bere/ for I haue diſpiſed my lord god. For my wretchydnes he ſuffred dethe. Now myn owne raymentes abhorre me/ and all creatures diſpiſe me/ for I haue contempned the creatoure and maker of all thynges. What yf all creatures now myght haue voice and ſhulde ſpeke/ wolde nat they (thynke you) ſpeke on this maner: This is he mooſt wicked and abhominable that haue contempned our lorde god/ he hath loued vanitie more than god/ he hath abuſed all vs, the creatures of god/ wyllyng rather to ſerue the deuyll, than our lorde: He hathe derided ⁊ contempned by his abhominable vyces, the power, wiſdome, and goodnes of god: He hath feryd or drad more man, than god: He hathe more deſyred the mucke of this world, than the mooſt high and pure goodnes: He wolde neither be drawen to goodnes by the ſwete giftes of god, ne yet feryd by his terrible ⁊ ferefull iudgementes/ for he was nat affrayde to do his mooſt abhominable ſynnes in the preſence ⁊ ſight of god. Cum ye all the creatures of god, ⁊ let vs vtterly diſtroy this perſon that is holly ⁊ fully gyuē to do iniury vnto our lord. O thou erthe, why doeſt thou bere vp ſo wicked a perſon? Thou water, why doeſt yͧ nat drowne hym? Thou ayre, why doeſt yͧ nat withdraw thy ſelfe from hym? Thou fyre, why doeſt thou nat burne hym? Thou wylde and rauenous beeſt, why doeſt thou nat deuoure hym? Thou ſtone, why doeſt thou nat ſtone hym to dethe? O thou hell, why doeſt thou nat ſwalow vp this mooſt vnkynde and wretched creature? And ſo furth we might imagin of all the creatures of god/ and moue them to reuenge the iniury of theyr creatour and maker. All this well conſidered, than we ſhall thynke or ſaye: Alas, wretche that I am/ what ſhall I doe for I haue armed and prouoked agaynſt me all thyngs. To whom ſhal I go? To whom ſhall I make my mone? I haue done contrary to all thynges/ I haue contempned and offended my lorde god/ I haue prouoked his aungels/ I haue diſhonoured his ſainctes/ I haue in many wayes [illegible] my neyghbours: And ſhortly [illegible] I haue offended all the creatures of god, in that that I haue [illegible], and contempned god the creatour and maker of them [illegible] whiche ſhal I go for ſocour, that haue made my ſelfe enemy to god and to all his creatures? I know/ I knowe what I ſhall do. I ſhall entre into the woundes of my lorde god/ & [illegible] ſoiourne my ſelfe/ or take vpon me his paynes, [illegible] rebukes and wrynge for a ſurety that no creature ſhall be [illegible] of them vnto me, yf they perceyue that I beare the paynes of the woundes and ſorowes of my lorde Ieſu in my ſoule and body. And good brother, let vs reduce all theſe to .iii. poyntes/ that is to thonour of god/ to the paſſion of Chriſte, and to our owne direction and good order/ & that bothe in ſoule and body. Nothynge wyllyng/ non other deſyryng but Ieſu Chriſte/ and that crucified/ as ſaynt Paule ſayd. 1.Cor.2.A. yet in all theſe thynges ſo order we our fere, that we euer truſt in the infinite goodnes of god. For his infinite mercy farre excedeth all our malice and iniquity. This godly fere, is the occaſion and begynnynge of humilitie and reuerence/ of a meruelous aſcencion vnto god/ and of contemplacion. For by this feare, man is ſpecyally led and brought vnto the ſuperabundaunce of grace/ wherby he may auoyd all euill/ and get goodnes/ and may liue modeſtly/ with good maners/ continently/ temperatly/ & chaſtly. Theſe .iii. fruites of the holy gooſt/ that is modeſtia/ that is gentyll behauour in wordes and dedes. Continence, that is to abſteyne from thynges vnlawfull: And chaſtity/ that is, rightely to vſe thynges lawfull. Theſe thre fruites (I ſay) accorde and perteyne to ye gyft of fere. Wherfore I may call this fere a Paradiſe of delites/ from whence doeth prosede abundaunce of all ſweetenes and pleaſure. There man is inebriate with a pure ſweetenes/ and with a merueilous gladnes he is (as it were) allienate from hym ſelfe. With an hygh feruent deuocion he ſlepeth and ſlumbreth in our lorde. And thus, to haue the ſpirite of the fere of god, is to be conuerted into god, to do well, and with all the deſyre and affection of the

hert,

Libro .1. de ſerm. dñi in monte. C.
Mat. 5. A.

herte, to diſpyſe all vayn and tranſitory thynges. And therfore to this gyfte of feare, correſpondeth the fyrſt beatitude/ that is, the pouerty of ſpirite. For as ſaint Auſtine ſayeth: The feare of god perteineth to meke men. Of the which it is wrytten: Beati pauperes ſpiritu: Bleſſed be the pore in ſpirite: that is, meke perſones. For ſithe it apperteineth to the feare of god to giue due reuerence vnto god, and to be ſubdued vnto hym: that thyng that foloweth of this ſubiection, perteineth to the gyft of feare. And in that that a man ſubdueth hymſelfe to god: he doeth nat labour to be magnified for any thyng in hym ſelfe, or for that he doeth to any other perſone/ nor yet wyll be magnified therefore: but referreth all to god. For otherwiſe he ſhulde do contrary vnto the perfite ſubiection vnto god. And therfore the prophet Dauid ſaieth: Hii in curribus, & hii in equis, nos autem in nomine domini dei noſtri inuocabimus: These men do truſt or reioice in theyr chariots/ ⁊ other reioice in theyr horſes: But we reioice in ẏ name of our lorde god. And therfore it foloweth ẏ the gift of fere is finally giuen to man for this intent/ that the holy gooſt, therewith enterynge into the ſoule, ſhulde giue to vs the vertue of mekenes, whiche cureth our wounde of pryde/ ſo that the meke perſon may therby aſcende vnto glory of heuyn/ whiche the proude aungell loſt by his pryde. And this is it that we ſayd before/ that by the great mekenes and reuerence that our ſauiour Jeſu had towarde the high maieſty of god the father, in his mooſt bleſſyd paſſion: men, beholdynge ⁊ remembrynge the ſame, ſhulde be prouoked vnto lyke mekenes, reuerence, and honour towardes god, accordynge to theyr power, as theyr frailtie wolde ſuffre them/ that thereby they myght be made apte to repare the order of the thronys.

Pſalm. 19.

¶ Example of this gyfte of the feare of god. The ſeuenth Chapitre.

Capitul. 1.
Li. 31. ca. 19
Capitu. 2.

And that this gyfte of feare is ofte tymes gyuen vnto ſuche perſones as do feruently remembre the paſſion of Chriſte: we haue example of the bleſſed woman of whome we ſpake before, Maria de Ognies. It is wrytten in the foreſayd boke of thiſtories of Vincent/ that this bleſſed woman Marie had the chaſte and louynge feare of god/ and that without doubt, through the ofte and feruent remembraunce of the paſſion of Chriſte/ as we ſhewed before. And this godly feare was in her herte, as an ornamente of her breſt, or a ſtomacher/ wherwith ſhe repreſſeth her hert frō all vaine thoughtes. It was in her mouthe as a brydell to reſtrayne her tongue. This feare of god was in his werke, as a pricke or brod to dryue her to labour, and kepe her from ſlouthe and ſluggyſſhnes. And in all thynges it was to her as a ſquyre or rule to order her, that ſhe ſhuld nat excede a due meane. This godly fere was in her, as a beſome to make clene her herte from all doublenes/ her mouthe from all falſhed/ and her werkes from all vanitie: By the which ſpirite of feare, at length ſhe conceiued ſo great loue vnto pouertie, ỷ ſcarcely ſhe wolde kepe or reteyne to her vſe thoſe thynges that were very neceſſary for her. And for the loue that ſhe had vnto pouerty, ſhe was fully purpoſed in her mynde, to haue departed from her frendes, and gone into a ſtraunge cuntrey/ and there as a vile ⁊ abiecte perſon, to haue beggyd her lyuynge from dore to dore for goddꝭ ſake. And for the ſame purpoſe ſhe had prepared a bag, wherein ſhe wold put ſuche thynges as ſhe ſhulde receiue of almoſe/ ⁊ a lytle cup, wherwith to drynke water or els potage/ yf ſhe had any gyuen to her/ ⁊ alſo ſhe prepared for her werynge, olde clothes and patched garmentes/ ⁊ ſo wolde haue performed theſe thyngꝭ in dede, ne had ben the great inſtance of her frendes/ the whiche with many teares and diligent deſyres might ſcarcely withholde her from that purpoſe. Nat withſtandyng her good wyll dyd appere in the premiſſes/ for ſhe dyd that ſhe might. Alſo ſhe continued in this loue of pouerty/ which appered in that that ſhe cut hir table clothes or napkyns/ and alſo her ſhetes/ and gaue the one parte to the pore/ reſeruynge the reſidue for her ſelfe. And nat only by this feare of god ſhe contempned all worldly riches: but alſo ſhe diſpiſed all worldly honour and glory/ and all vayne praiſe of man/ and that for the great ſwetenes and pleaſure that ſhe had in heuenly thynges. And nat onely ſhe wold nat admyt or loke towardes theſe vanities: but alſo ſhe refuſed them with abhominacion of herte. ⁊ vtterly abhorred them. The loue of Chriſt was ſo feruent in her herte, that nothynge els was pleaſaunt or ſauory to her, but Chriſte. And moche more ye may ſe of her mekenes and pouerty in the ſayd boke of Vincent hiſtoriall.

¶ The gyfte of pitie is alſo gyuen to man by the feruent remembraunce of Chriſtes paſſion. The .viii. Chapitre.

Prima Timoth.4.C.

Ca.vi.huiꝰ particule.

The gyfte of pitie is gyuen to man by the continuall and feruent medicacion of the paſſion of Chriſte/ wherwith a man ordereth & behaueth hym ſelfe iuſtly and deuoutly in the due honoure and worſhyppynge of god/ in due reuerence and intreatynge of holy ſcripture/ and in the loue & due confortynge of his neighboure. In the whiche thre thynges conſiſteth & ſtandeth the gyfte of pitie: Whiche pitie (as ſaint Paule ſayeth) is profitable to all thynges/ & ſpecially againſt the hardnes and malice of the herte. For that perſone whiche is crucified with Chriſte thrugh the feruent remembraunce of his moſt bleſſed paſſion; is kyndled with this gifte of pitie vnto the high compaſſion, benignitie, and mercy of his neighbour/ and that on this maner. Whan a perſone deuoutly and feruently beholdeth in his remembraunce the compaſſion and mercy that our ſauiour Jeſu Chriſte ſhewed vnto mankinde/ and ſpecially at his dethe & paſſion (as we declared before in the gyfte of feare) anon he is moued and kyndeled/ and his herte is opened towarde his neighboure, bought & redemyd with the bloode of Chriſte, as we all be. I ſay this man thus conſiderynge, is ſo kyndeled vnto the loue of his neighboure/ and that for the loue of his lorde god: that he is redy to gyue all that he hathe, and hym ſelfe alſo with glad mynde for the helthe and ſaluacion of his neighbour/ for he conſidereth that his lorde god ſuffred dethe with mooſt greuouſe paynes for his ſayd neighbour. And moreouer, as he hath compaſſion vpon his ſauiour Chriſte hangynge vpon the croſſe, and that with all his hert: ſo he hath as great inwarde ſorowe in his hert vppon his neighbour/ whiche by his ſynfull lyuynge forſaketh the conforte that he myght haue by Chriſtes woundes and paſſion/ and ſo in his maner diſpiſeth the blood and dethe of Chriſte. I ſay he hath inwardly as great compaſſion of this perſon, as he wolde haue vpon hym ſelfe. Fyrſt he is wounded and greued in his herte, for the contempt of his lord god. Secondly, for the hurt and damage of his neighbour whiche hath forſaken lyfe & glory euerlaſtynge, and hathe choſen voluntarily or wylfully eternall dethe & dampnacion. This good man ſeeth & conſidereth the contempt of god, the blood of Chriſte diſpiſed/ and the mooſt noble creature made to the ymage of god, wylfully to go to eternall paynes/ and therfore his herte melteth thrugh pitie, and is relented or reſolued by compaſſion. And in like maner as he hath compaſſion of the hurt of his neighbour: ſo by the ſame gyfte of pitie, he hathe great reioice and gladnes in his ſoule, of the goodnes and ſpirituall profite of other perſons/whan he perceiueth that they or bet the ſelfe to receiue the fruite ⁊ profite of the woũdes of Chriſte/with whom he entreth into the ſame woũdes/⁊ is made one with thẽ. He ioyeth with them that be ioyfull of any goodnes. He is ſory with thẽ that be ſorowfull for theyr hurt ⁊ damage. He reputeth euery one of his neighbours, as hym ſelfe/ſeynge ⁊ conſideryng yͭ bothe he ⁊ his neighbours be create ⁊ made of our lord god/marked ⁊ dignified with his image/ redemyd ⁊ bought with the ſame blood of Chriſte/⁊ ordered to cum to one ⁊ the ſame glory. And moſt ſpecially he openeth his hert vnto his neighbour, by this gift of pitie: for that he ſeeth ⁊ conſidereth his lordes god to be crucified for all people/⁊ therfore he ſeeth ⁊ cõſidereth his lorde god in all people. He requireth ⁊ ſercheth his ſauiour crucified in all his neibours. He beholdeth him in thẽ all after his pore maner. He is all giuẽ to his neighbour: for he is hoolly ⁊ fully gyuẽ to his ſauiour crucified. O what ioye is it vnto his hert, whã he ſeeth his neighbour do due honor vnto his ſauiour crucified? He hath non enuy therat/he is nat diſpleaſed therwith/ he doth nat detract hym or ſpeke euyll of hym/he wyll nat let hym nor hynder hym from yͤ honour/ by ſigne, worde, or dede/nor giue hym any occaſion to withdraw him from yͤ honour: but hoolly he deſireth his neighbours ꝓfite/ ⁊ abhorreth his hurte or peryll/reputyng ⁊ acceptynge bothe his neighbours hurt or profite, as his owne profite or hurt. And yͭ is ſpecially for the loue yͭ he hath to our lord Jeſu Chriſt / the which for the great loue that he had vnto the helthe of mannes ſoules / ⁊ to the honour of his father: he ſuffred moſt paynfull ⁊ ſhamefull deth of the croſſe. Wherfore the zele ⁊ thonour of god/the compaſſion of Chriſte/⁊ the inflamacion or kyndelynge of his owne hert herevnto: be mooſt properly to be attended ⁊ beholden in yͤ woũdes of Chriſt/for there they be had ⁊ gotẽ. And by this gifte of pitie, yͤ hert of man is in a meruelous maner eleuate ⁊ lifte vp vnto his lorde god. For whan a man doeth enforce hym ſelfe aſmuche as he may, to conforme hym ſelfe vnto the pitie and compaſſion that Chriſte god and man had and ſhewed vnto vs whan he ſuffered the dethe of the croſſe/than that ſoule pleaſeth god ſingulerly / in ſo muche that Chriſte wyll take that ſoule ſo conformable to his godly pitie, vnto his ſinguler loue and fauoure, vnto his ſwete embracynges ⁊ halſynges / ⁊ kepe yͤ ſoule as his dere beloued ſpouſe / ⁊ induce and brynge that ſoule to perceiue his ſwete conſolacions/ ſuche a ſoule our ſauioure loueth: aſmuche as ſhe loueth hym / that ſoule our lorde draweth to hym: for as muche as that ſoule hath one felyng with Chriſt, in hauyng compaſſion of Chriſt, ⁊ of his neighbour with Chriſt. Alſo it hath one ſauory knowledge with Chriſte: in duely honouryng god/ one zele and feruent deſyre to the ſaluacion of mannes ſoule with Chriſte/ and ſo that ſoule is in a maner tranſfourmed into Chriſt, though this gifte of pitie/ whiche (as we ſayd before) is profitable to all thynges. It coueteth thonour of god/ it expelleth ſorowes and troubles from mannes ſoule/ it feruently thyrſteth and deſyreth the fruite and profite of ſoules/ it laboureth that the blood of Chriſte might take effecte in other perſones/ and it kyndeleth the ſoule in feruent loue to god and his neighbour. Wherefore dere beloued frendes, let vs approche herunto, and labour diligently for this gyfte. For doubtles this one, amonge all other (and peraduenture before all other gyftes) doeth mooſt pleaſe god. I pray you therfore let vs labour to do the wyll and pleaſure of god/ and let vs draw or ſucke out of his woundes and ſyde this gifte of pitie. Let vs be all one in our lorde Jeſu Chriſte crucified/ and let vs requyre, ſe, or deſyre non other thyng in our neighbour, but Jeſus Chriſte crucified. So louyng our neighbour, that with him we runne at all tymes into the woundes of Chriſte: Nat beholdynge or louynge hym as fayre, beautifull, ſtronge, or wyſe/ or any other ſuche lyke vaine and tranſitory thynges whiche may hinder or withdraw our ſoule from the loue of god: but onely beholdynge and louynge our neighbour, as redemyd and bought by the precyouſe blood and dethe of our lorde, as anointed ⁊ waſſhed with his blood/ and applied or put to the woundes of Chriſt by receiuyng the fruit of them. Let it nat be ſene or thought hard and painefull to vs to ſuffre great paines/ or (yf nede ſhulde requyre) mooſt ſhamefull dethe for our neighbour: for whó Chriſt (the onely ſonne of god) ſuffred mooſt greuous paynes, and the mooſt ſhamefull dethe of the croſſe. Let vs all couet and deſire for the profite and helthe of ſoules, all maner of rebukes and diſpiſynges/ all afflictions, and tourmentes/ and alſo to ſuffre mooſt vile or ſhamfull dethe. Let euery man be to vs, as our owne hert: for whom the hert of Chriſt was perced with a ſpere. Let vs multiply our preachynges and exhortacions, good examples, prayers, faſtynges, knelynges, watche, labours/ ⁊ alſo ſuffre mockes or ſtrokes for the helthe of ſoules. Let this be our office and dayly excerciſe/ our glory and ioye/ and our conſolacion, euer to offre ſum thyng to almighty god for the profite of ſoules. Let nat the ryuer ⁊ fountaine of teares ceaſe from our iyen: for our owne ſynnes and alſo for the ſynnes of other. Let vs be content to be ſaciat and fulfylled with ſuche wepynges and ſorowes in this vale of myſerye and teares. Let our ſynnes and alſo the ſynnes of our neighbours hynge euer in our ſyght / nat to iudge or condempne our neighbours, but to lament and wepe for them at all tymes / ⁊ nat onely let them be in our ſyght: but alſo let them entre ⁊ perce the ynner partes of our hertes. Let vs at all tymes and in all places haue our ſauyour Chriſte crucified in our preſence. Let vs alwayes be feruent and deuout in all honour due to god, in the reuerence of holy ſcrypture, and in the loue and compaſſion of our neyghbours. In the whiche thre conſyſteth the gyfte of pitie.

This ordre and aſcencion in our ſoule doth mollifie all our hert, and ſprede it abrood, and make it apte to receyue the ſpyryte of pitie / whiche doth quyet vs ⁊ ſet vs in great pleaſure and fauour of Chriſte / where as we ſhall fynde ſpirituall foode, bothe within ⁊ outwarde / that is our mooſt tendre louer our lorde Jeſu Chriſte, the reſt or our ſoules, ⁊ the rewarde of our good dedes that we do thrugh this gyfte of pitie. And to this gyfte of pitie doth correſponde the ſeconde beatitude: Beati mites, Bleſſed the mylde.

And hereunto ſaynt Auſtin ſayeth: Pitie accordeth and is conuenient vnto mylde perſons. And as concernynge the fruites of the holy gooſt: theſe .ii. that is, goodnes and benignitie, ben directly attributed ⁊ appropriate vnto this gyfte of pitie / but the thyrde, ẏ is called Manſuetudo / that is, myldenes or gẽtilnes, perteineth to this gyfte of pitie indyrectly / for it taketh away the lettes ⁊ impedimentes of the actes of pitie. And the ſpirite of pitie is gyuen to man, for that his hert ſhuld be moued ⁊ kyndled vnto benignitie / ſo that man vſyng duely this gyfte ſhuld cum to the ſame eternall poſſeſſion ⁊ heritage ẏ he wold haue other men cum to. And this is it that we ſayd before, ẏ by the great compaſſion, pitie, ⁊ mercy ẏ our ſauiour Jeſu Chriſt ſhewed vpon vs ⁊ vnto vs on ẏ croſſe, we ſhuld be ſtyred, moued, ⁊ kyndled to lyke werkes of pitie accordyng to our power ⁊ habilitie vnto our neighbour / ẏ thereby we myght be made apt to the reſtauracion of thorder of archaungels.

Li. i. de ſer. dñi in monte. C.

¶ Example of this gifte of the ſpirite of pitie. Cha. ix.

OF this gyfte of pitie we haue example in the forſayd bleſſed woman Marie de Oygnes, in the ſayde boke of the hiſtories of Vincent. Where as it is wrytten that nat only ſhe auoyded all maner of euyll by the gyfte of the feare of god: but alſo by the ſpyryte of pytye (whiche ſhe had withoute doubte) by the ofte and feruente remembraunce of the paſſyon

Li. 31. ca. 90

of Chriſte) ſhe was made very feruente and prone or redye to all goodnes. She laboured and enforced hyr ſelfe as farre as hyr power wolde ſtretche, to fulfyll all the werkes of mercy, of a great and aboundaunce pytye that was in hyr. And aboue all other werkes of pitie, ſhe had a feruent deſyre to vyſyte the ſycke, and to aſſyſte them in theyr infirmities, and alſo to be preſent at the deathe and ſepulture or buryenge of the ded folkes, where ſhe very oft tymes receyued from god great ſpyrytuall conforte/ and alſo through the reuelacion of god knewe many ſecrete and heuenly myſteryes. And this well appered in this hiſtory folowynge.

Uppon a certayne day whan one of the ſyſters of Ognies laboured in the extreme panges of dethe: this bleſſyd woman Maria beynge in hyr celle, ſe in ſpyryte a great multitude of deuylles about the bed of the ſycke ſyſter. And as the couent dyd ſay cōmendacions for the ſoule of the ſayd ſycke ſyſter, whō they thought to haue be ded: this holy Mary (in a maner forgettynge hyr mylde grauitie & ſad ſhamfaſtnes) ran with haſt vnto the bed of the ſicke ſyſter/ & ſtryuynge with thoſe wicked ſpirites, nat only dyd reſiſt thē with hyr feruent prayers: but alſo dyd chaſe & dryue thē away with hyr mantell or pall, as a man wolde chaſe away the flyes.

And whan theſe wycked ſpyrytes dyd terrybly reſyſt hyr, and allegyd reaſons for them ꝧ this ſoule ſhuld perteyn to them: than ſhe nat content with theyr importunitie, cryed and called vppon Chriſte, & vppon the blood of Chriſte that he ſhed for mannes saluacion/ & continually with a feruent mynde remembred the dethe of Chriſte that he ſuffred for vs. And yet theſe woode raungynge fendes, nat ceaſyng of theyr importunity, but euer buſy to deuour this ſoule by many craftye and deceytfull reaſons: than this bleſſyd woman Maria, conceyuynge in hyr ſoule a great truſt and confidence in god by the grace of the holy gooſte. 2.Cori.3 A. (For as Paule ſayth, where as is the ſpyryte of god/ there is lyberty & great confidence) ſhe I ſay, hauyng great truſt in god, ſayd with a free ſpirite & great boldenes: Good lorde, I wyll be pledge & ſurety for this ſoule. And thā furthwith the dāpned ſpirites fled & vtterly auoyded/ and the good āgels cam and toke the ſoule. And ſo this bleſſyd woman gyuyng thankes to god, went to hyr owne cell/ & prayed for ꝧ ſayd ſoule. And afterward as ſhe was deuout prayer in ꝧ day of ꝧ feeſt of ſaint Peter & Paule for ꝧ ſayd ſoule: ſaint Peter appered to hyr, and ſhewed vnto hyr how the ſoule of the foreſayd woman was in greuouſe paynes of purgatorye, for as moche as ſhe in hyr lyfe had moche inordinat loue to ꝧ world & to the pleaſures therof, though at her dethe ſhe had very contricion therof. And than this bleſſed woman, moued of pitie (as ſhe was al wayes full of pitie, and ſpecyally towardes the ſoules in purgatory) dyd praye moche feruently and deuoutely for that ſoule. And nat content with hyr onely and awne prayers: requyred inſtantly, and opteyned the prayers of many other deuout perſons, and alſo cauſed many maſſes to be ſayd for the ſayde ſoule, unto the tyme ſhe was delyuered from payne, and taken unto ioye and glory eternall. Many other examples of hyr pitie and compaſſion ye may rede in the ſayde .xxxi. booke of the hyſtoryes of Vincent.

The gyfte of ſcience or knowledge is opteyned by the feruent remembraunce of the paſſyon of Chryſte.

The .x. Chapitre.

THe gyfte alſo of ſcyence and knowledge of ſpyrytuall and godly thynges is gyuen to man by the continuall and deuoute remembraunce of the paſſion of Chriſte/ thorughe the whiche gyfte, man may duely and iuſtly lyue in this wretched worlde, where as flouryſſhe many frowarde and wycked perſons. And yet that man that hath this gyfte ſhall lyue godly, though he be amonges them/ for he ſhall contynue in his faythe, and defende it / and haue true compunction in his herte. He ſhall abſteyne from euyll, and wyſely admynyſtre or uſe theſe temporall goodes. He ſhall dyrecte and ordre all his werkes to ryght reaſon/ and applye his wyll to the wyll of god. Or we may ſaye that this gyfte of ſcyence doeth teache us to beholde as in a mooſt pure glaſſe, all maner of contemplacion, and all maner of pacyence. And that is, yf we take this gyfte knowledge as a ſcience or knowledge of theſe inferior thynges, in that that they be helpynge and inducynge to the contemplacion and knowledge of ſpyrytuall and heuenly thynges. As be the knowledge of our ſynnes that we haue done, of the benefytes that we haue receyued of god, and of the paynes that we haue deſerued for our ſynnes. For the fyrſte, that is for the knowledge of our ſynnes, it is ſayde by the prophete: *Arguet te malicia tua, & auerſio tua increpabit te: ſcito. &c.* Thy malyce and ſynne ſhall reproue the / and thy tournynge frome god ſhall rebuke the: therfore know thou and dylygently conſyder that it is bytter 1. Hier.2.D.

and paynefull to the to haue foꝛſaken thy loꝛde god/ and to wante
his feare in the. This maner of ſcience is a very true knowledge
and moche neceſſarye foꝛ vs / that is to knowe our ſelfe, and ſo to
2. vyle, diſpiſe, oꝛ ſet lytle by our ſelfe. Of the ſeconde maner of
knowledge / that is of the benefites of god: I ſay vnto you that
amonges all the benefites that we receiued oꝛ dayly receyue, the
greateſt benefite of all other is the benefite of our redemption/ in
the which our loꝛde hath ſhewed vnto vs a ſure argument oꝛ pꝛofe
of his infinit and ineſtimable loue/ that was, whan he ſuffred the
mooſt ſhamefull and paynefull dethe foꝛ vs his enemies. This
argumente oꝛ pꝛofe doeth engendꝛe and greatly encreaſe in vs a
knowledge moche pleaſaunte and alſo neceſſarye foꝛ vs. Of the
whiche knowledge ſaynt Paule ſayeth: Non enim iudicaui me aliquid
1.Coꝛi.1.A. ſcire inter vos niſi Ieſum Chriſtum et hūc crucifixum. I haue
iudged ⁊ thoughte in my ſelfe that I haue non other knowledge
amonges you, but the knowledge of Ieſu Chꝛiſte crucified.
3. The thyꝛd maner of knowledge that is of the paynes due foꝛ our
ſynnes, is alſo neceſſary foꝛ vs / ⁊ the pꝛofe oꝛ argument therof/
that is the knowledge of the paynes of hell oꝛ of purgatoꝛy: hath
ben reueled and ſhewed to many holy ſayntes. And thoſe paynes
of hell ben conteined in theſe two verſes folowynge.
Sitis & eſuries, frigus, ignis, fetor, et horror. Tenebre, deſperantes,
victi, vermeſq; rodentes. That is: Thyꝛſte ⁊ hunger, colde, fyꝛe,
ſtynche and vglſomnes oꝛ lotheſomnes. Darkenes, deſperacion,
ſubiection, and gnaſtynge oꝛ gnawynge woꝛmes. Theſe thꝛe maner
of ſciences with many other we may mooſt ſpecially fynde ⁊
get in the meditacion of the paſſion of our loꝛde. And mooſt of all
we ſhall get moche knowledge: yf ye diligētly ſerche the fygures
of the olde law, coꝛreſpondynge oꝛ ſignifienge this ſayd paſſion
of our loꝛde. Foꝛ there is innumerable treaſure hyd vnder thoſe
fygures, whiche may be founde with diligent ſerche. In yͤ which
fygures be hyd a merueilouſe ſwetenes of deuocion/ all maner of
ſcyence and ſacietie oꝛ full contentacion of the ſoule foꝛ this lyfe.
Foꝛ he that is crucified with Chꝛiſte by the continuall ⁊ feruent
meditacion of his paſſion: ſhall ſe how theſe fygures ⁊ the ſcripture
of god do ſhyne in the ſayd paſſion/ and ſo by the gyfte of ſcience
he ſhall be eleuate and lyfted vp vnto a merueilouſe ſwetenes
of deuocion, and vnto an high perfection of contemplacion / and
that on this maner. Foꝛ fyꝛſte to ſuche a perſon that feruently remembꝛeth
this paſſion, and depely ſercheth theſe figures, ſhall
appere how that the mooſt hygh goodnes of god the father hath

oꝛdꝛyd

ordryd all thynges muche diligently vnto our profite. Secondly it ſhal appere how the onely ſonne of god the father, our lord Jeſus Chriſte: muche godly and faithfully hath ſhewed vnto vs all thynges neceſſary vnto our helthe & ſaluacion. Nat onely by his wordes: but alſo by his examples. Thirdly, it ſhall appere how the paſſion of our ſauiour Jeſu was figured & ſignified from the begynnyng of the world / as it clerely appereth in holy ſcripture. What inwarde ioye & pleaſure ſhall this be (thynke you) to that perſon that ſearcheth theſe thinges & knoweth them. All theſe great and meruelouſe thynges were done for vs. And to declare vnto you how all theſe thynges do figure and ſignifie our ſauiour Jeſus crucified: let vs begyn at the begynnynge of the Bible / and ſo procede. Fyrſt, where it is ſayd: In principio creauit deus celũ et terram. In the begynnyng god hath creat heuen & erthe. That is to ſay: In his ſonne Jeſu crucified, god hathe reſtaured & repared the nature of aungels / and the nature of man. It foloweth Dixit deus: Fiat lux, et facta eſt lux. God ſayd, I wyll that lyght be made / and furthwith it was made. That is to ſaye / god wolde that his ſonne Jeſus ſhulde be as a light, ſet vpon the croſſe / to expell & put awaye all darkenes of ſynne / and it was don. And this light alſo diuided the night from the day. That is, ſynne frõ vertue and grace. Alſo this light by his preſence, cauſeth the day of grace and vertue. And by his abſence, it is nyght of ſynne. Alſo Jeſus Chriſte crucified, was as the firmament in the middeſt of the waters / diuidynge the waters of temporall and worldly conſolacion, from the waters of eternall & ſpirituall conſolacion. Or els diuidynge the waters of mannes wiſdom, from the waters of godly wyſdome. Or diuidynge the waters of vice, from the waters of grace. Or els diuidynge the waters of worldly tribulacion, from the waters of heuenly conſolacion. In Jeſu alſo crucified, were gaderyd to gyder all the waters that were vnder the heuen / that is, he bare all our iniquities / and ſuffred payn for all our ſynne: Therefore in hym were gadered to gyder all the waters / ſo that in hym was a great flode of tribulacions / that is, of afflictions, diſpiſinges, and many other paynes. And ſo by his grace & goodnes: was our erthe made drye. For before his bleſſyd paſſiõ: we were worthely deputed to all paines & eternall tribulacions / but now we be deliuered from thoſe eternall paines by the merytes of his mooſt holy paſſion. Alſo he was that great, depe, large, & broode ſee, of the whiche ſpeaketh the Prophete Dauid / and that well appered in his paſſion.

Geneſ.1.A.

Ibidem.

Ibidem.

Note well here, how clerely and manifeſtly theſe figures done
ſignifie our lordes paſſion. In lyke maner we may ſerche thrugh
the hole ſcripture/and take what ſo euer figure we wyll/thoughe
it appere very farre and diuerſe from this paſſion. And yet nat
withſtandynge we ſhal perceiue a meruelouſe correſpondence or
a concorde vnto this paſſion/ whiche ſhall cauſe a ſwete melodie
in our ſoules/ whereby our hertes ſhal be meruelouſly conforted/
and it ſhal make vs to entre into the contemplacion of god & godly
Gene.18.A ſcriptures/yf we diligently ſerche theſe figures. Let vs conſider
the figure, whan Abraham prepared a fat calfe and mooſt tender/
and gaue it vnto the thre aungels that cam to hym/that they
ſhulde eate and fede thereof. This figure in the vtter apparence
of the letter, ſemeth very baren and of litle fruite/but yet inwardly,
it conteineth great ſwetenes of contemplacion. In lyke maner
Gene.2.B. this ſayenge: Eſt lignum vite in medio paradiſi. There is the
tree of lyfe in the middle of paradiſe/that is, Chriſte hangynge
vpon the croſſe in the middle of the chyrche/ or Chriſte in the vyrgyn
wombe/ whiche vyrgyn is as a paradiſe of pleaſure. Alſo
Ibidem. this figure: Fluuius egrediebatur de loco voluptatis. A flode or ryuer
ranne out of the place of pleaſure/ that is, the flode or ryuer of
mercy and grace from the ſyde of Chriſte. And ſo the foreſayd figure
that Abraham dyd gyue that mooſte tender calfe to the thre
men to eate: doeth ſignifie that god the father of heuyn, dyd giue
his onely begotten ſonne, mooſt tender and mooſt innocent, and
full of all vertues and grace, to the dethe of the croſſe for our ſynnes.
And that thre men dyd fede therof, doeth ſignifie that the holy
trinitie, the father, the ſonne, and the holy gooſt were fed and
ſatiſfied for our tranſgreſſion by the paſſion of Chriſte: whiche
before that paſſion were hungry and redy to take vengeaunce/&
to punyſſhe vs for our ſynnes. And here now we may ſe the great
ſwetenes and pleaſaunt confort of this figure. Here by Abraham
is vnderſtanded god the father/ and by the mooſt tender calfe, is
ſignified the ſonne of god/ and by theſe thre men, is ſignified the
holy trinitie/and yet the father and the ſonne be nat dyuers goddes:
but one god. For though they be diſtincte perſons, and eche
of them is god: yet the thre perſones ben but one god in trinitie
of perſones. And ſo I ſay, in this figure appereth the meruelouſe
and ineſtimable ſwetenes that is gyuen vnto the ſoule that diligently
ſercheth this figure. For where as god in hym ſelfe was
hungry and deſirouſe to do iuſtice vpon vs for our ſynnes: he of
his infinite benignitie and goodnes, dyd and ſhewed that iuſtice
into

into hym ſelfe, or vpon hym ſelfe/ for els ſurely that iudgement of iuſtice had deuoured ⁊ diſtroyed vs/ yf it had fallen vpon vs/ for there was no pure man that might ſaciate and ſatiſfie that hūgry appetite of god: but onely the ſonne of god and man/ that mooſt tender calfe, whom god the father dyd make redy to meate. That is, he put hym to ſuffre all affliction, diſpiſinges, mockes, beatynges, and mooſt cruell dethe: to ſatiſfie his hungry appetite/ for the great iniury and inobedience that we dyd vnto god. What is that? Bicauſe we offended hym: ſhuld he ſo iudge ⁊ condēpne hym ſelf/ ⁊ ſo ſuffre paine for our ſynne? He was offended by vs/ ⁊ that nat withſtandyng, he was iudged by vs, in vs, and for vs. And ſo Chriſte, beynge one perſon in two natures/ that is, bothe god and man. He was offended in his godly nature, as god/ and iudged or condempned for our ſynnes in his manhode: So that the godhede was offended/ and he in his manhode ſuffered. And bycauſe in one perſone he was bothe god and man: therefore we may truely ſay that we dyd offende hym/ and yet he ſuffred for vs/ and ſo he was bothe offended, and alſo iudged and condempned. And that is more to be marueiled/ after the dethe of this calfe/ the ſonne of god, where as we were worthy to want all his confort ⁊ goodnes/ for aſmuche as we had condempned hym and put hym to moſt ſhamefull dethe: this mooſt benigne and mercifull lorde, forgettynge in a maner the tyme paſt, ⁊ alſo all our malyce, dyd conforte vs and dayly doeth with his manifolde graces. We dyd euyll to hym, and he doeth good to vs. We ſlew hym, and he gyueth ſpirituall lyfe to vs. We put hym to the dethe, and gyueth to vs hym ſelfe to our ſpirituall foode. Herein we may ſe the great meruelles of god hyd and couered in the holy ſcripture. Here in this calfe of Abraham we may receiue meruelous refection of ſpirituall ſcience, if we ſerche diligently the ſame. And ſo in like maner of many other figures in holy ſcripture. Wherein the ſoule ⁊ mynde of man ought to be eleuate and lyfted vp by this gyfte of ſcience/ and knowledge of ſuche figures, correſpondynge or ſignifienge the mooſt bleſſyd paſſion of our ſauioure Jeſu Chriſte/ that by the feruent remembrance of the ſayd paſſion he myght entre into theſe moſt depe treaſures of the goodnes of god/ vnto the tyme that ſoule or mynde be depely entred into Chriſte crucified/ and in a maner abſorpte ⁊ drowned through or in the feruent loue of Chriſte crucified. And than that ſoule ſhall receiue the gyfte of ſcience/ ⁊ know how to order his werkes accordyngly vnto right reaſon/ and applie hym ſelfe vnto the conformitie of Chriſte. And this is it that we ſayd in the begynnynge of this chapiter/that the gyfte of ſcience moueth a man to lyue iuſtly & truely in this wretched worlde/where as flouryſſhe many froward and wicked perſones/ and amonges them to defende his faithe / and to haue true compunction in his hert. ¶The ſpirite of ſcience or knowledge is for that intent gyuen vnto man, that that ſpirite, enterynge into the herte or ſoule of man: ſhulde inſtruct hym in thynges neceſſary for his ſaluacion/and ſhulde moue hym to true compunction & ſorow for his offences/ that man ſhulde know, that what ſo euer payne or tribulacion he hath: it is for his ſynnes/and if he be pacient: for his great profite. And what ſo euer goodnes he hathe: it is of the mercy and grace of god. And ſo thereby he ſhulde lerne to be euer ſubiect to god/and to praiſe hym in all werkes/ & neuer to murmure againſt hym: but in all thynges and at all tymes to ſhew mekenes and pacience / and euer confeſſe god to be iuſt and true in all his werkes/and ſo folow thexample of Chriſte, which is the myrroure of pacience / and alſo the rewarde eternall of the true and meke pacient. Moreouer, by the true compunction of herte (whiche ſpringeth of mekenes thrugh thoperacion and help of this godly ſcience) is ſwaged the wrathe & indignacion of the mynde. And contrary wayes/wrathe doeth ouerturn and ſpiritually ſlee the vnwiſe perſon that wanteth this gyfte of ſcyence. As whan in aduerſitie he is moued or ſtyred/ and alſo blynded by the vice of impacience/in ſo muche that he doeth nat know that ſuche paines and tribulacions as he ſuffereth: cummeth to hym by his owne demerites and ſynnes. Or els whan he is lyfted vp in proſperitie/he is ſo blinded by pryde/that he will nat know how that all the goodnes that he hath, cummeth of god. And lyke as we ſe in daily experience, that after rayne cummeth fayre wedder: ſo after the vertue of true compunction and ſorowe for our ſynnes, foloweth the rewarde of conſolacion. For who ſo euer wyll freely punyſſh hym ſelfe in this lyfe for the loue of god: he ſhall fynde hereafter a true ioye and gladnes without ende. And therfore our

Math.5.A

ſauiour ſayth: Beati qui lugent, quoniam conſolabuntur. Bleſſed be they that wepe and mourne in this lyfe for the loue of god: for they ſhall be conforted. And this is the thyrde beatitude/whiche correſpondeth to the gyfte of ſcience. For as ſaynt Auſtin ſayeth/

Li.1.de ſer. dñi in monte.C.

ſcience is accordynge to mourners. Right iudgement of creatures / or to iudge truely of creatures: perteineth vnto the gyfte of ſcience. For ofttymes men, though thoccaſion of creatures, turne them ſelfe from god, and ſo commyt greuouſe ſynne/ as the wyſe man ſayeth: Creature facte ſunt in odium, & muſcipulam pedibus inſipientium. Creatures made of mã to the ſeruice of god/ thrugh the ſynne of man, ben made to the hatred of man/ and as a trap or a ſnare to the fete of vnwiſemen/ for aſmuche as ſuche men, wantynge right iudgemente and knowledge of the creatures, do put theyr ful confidence and truſt in them/ whiche they ſhulde haue ſ put in god/ and ſo conſequently they do ſynne and leſe the true ſ infinite goodnes. And this great damage of man, is made knowen to man by the right iudgement of creatures/ whiche he hath by this gyfte of ſcience. And therfore conueniently is the beatitude of mournynge aſſigned to anſwere vnto the gyfte of ſcience. Whiche graunt vnto vs that mooſt tender calfe that hynge vpon the croſſe for vs, Amen. Sapi.14.B

¶ An example of this gyfte of the ſpirite of ſcience, Chapitre.xi.

Of this gifte of diſcrecion and of ſcience, we may haue example in the forſayde bleſſed woman Maria de Ognies. Of whõ it is wrytten in ŷ hiſtories of Vincent/ as foloweth. For aſmuche as to this bleſſed woman (in auoydyng all euill by the ſpirite of the feare of god/ & in doynge good by the ſpirite of pitie) was alſo neceſſary a warenes & a circumſpection of diſcretion/ therefore almighty god, the father of light and knowledge/ whoſe vnction and ſpirite teacheth vs in all thynges neceſſary, dyd illuminate & lyghten his doughter Marie with the ſpirits of godly ſcience. (And that without doubt was thrugh her continuall and feruent remẽbraunce of Chriſtes paſſion). God I ſayde gaue to her the gyfte of knowlege/ that thereby ſhe might know what was to be done/ and whã/ and what was to be auoided/ and that all her ſacrafices and paines taken for god, ſhe might order with diſcrecion. For oftymes vice wyll ſhew hym ſelfe to be vertue/ and euyll oftymes is taken vnder the colour of goodnes. And whan we wold auoide one vice: oftimes we fall into the contrary vice/ and therfore this ſpirite of godly knowledge is neceſſary for vs. Sumtyme this bleſſed woman whan ſhe was made one ſpirite with god, & was ioyned vnto hym with the glew of feruent loue to hyr great pleaſure and ſwetenes. If ſhe herde of the cummynge of ſtraungers to ſpeke with her: ſhe wold (I ſay ſumtyme) with great violence withdrawe her ſelfe from that great pleaſure of contemplacion/

Li.31.ca.38

1.Joh.2.D

from the ſwete halſynges of her ſpouſe Chꝛiſt, leſſe that ſhe ſhuld ſlaundꝛe thoſe ſtraungers. I ſay ſhe wolde withdꝛaw her mynde from that contemplacion with ſo great vehemence of ſoꝛow, that ſumtyme ſhe voyded oꝛ ſpytted pure blood / ⁊ that in great quantitie, to her great payne and affliction. Wyllyng rather ſo to puniſſhe her ſelfe with that great martyꝛdom, than to trouble oꝛ vnquyet the peace and quyetnes of her ſyſteren and bꝛetheren / and ſpecyally of pylgrymes oꝛ ſtraũgers. yet ſũtyme whan ſhe knew (thꝛughe the reuelacion of the holy gooſt) the cummynge of ſum ſtraũgers: a good tyme befoꝛe they cam, ſhe wolde go pꝛyuely into the feldes oꝛ woodes nygh vnto her cell, and there wolde ſhe hyde her ſelfe, that vnneth oꝛ ſcarcely hyꝛ owne company myght fynde her, all thoughe they ſearched foꝛ hyꝛ all the daye. And ſumtyme contrarye wayes, whan ſhe was in ſlepe, yf there cam to hyꝛ poꝛe and ſymple perſons foꝛ theyꝛ neceſſitie oꝛ confoꝛte, ſhe was ſodaynly awaked and compellyd to ryſe, onely by thoperacion and mouynge of the holy gooſt, whiche than ſayd vnto hyꝛ: Spede the, there is one that abydeth foꝛ the to ſpeke with the / nat foꝛ any curioſitie: but foꝛ very neceſſitie. Moꝛeouer though this bleſſyd woman with a merueilouſe diſcrecion kept alwayes peace with hyꝛ neighbours, and nat onely with them that were good ⁊ vertuouſe: but alſo with them that appered nat ſo vertuouſe: yet to wardes hyꝛ ſelfe ſhe was merueylouſly vndiſcrete / moche abiectynge and diſpyſynge hyꝛ ſelfe / and (as it ſemed to hyꝛ company) punyſſhynge hyꝛ ſelfe ſumtyme aboue meaſure. But certeynly, ſo moche the moꝛe ſhe was dyſcrete to hyꝛ ſelfe: foꝛ as moche as ſhe dyd nat pꝛeſume to do any thynge vnto hyꝛ ſelfe, but as ſhe was famylyarely taught of the holy gooſt. Foꝛ ſhe durſt nat abſteyne one hole day from her refection: except that ſhe were moſt ſurely rauyſſhed ⁊ rapte vp aboue hyꝛ ſelfe, and from all hyꝛ ſenſys. And yet ſumtyme whan ſhe was rapte, ſhe dyd attempte and pꝛoue to take hyꝛ refection, to auoide thoccaſion and murmure of other perſons that were in hyꝛ company, but in no meanes ſhe myght receyue it into hyꝛ ſtomack / and foꝛ payne therof, ſhe was ſumtyme almooſt ouercum. And therfoꝛe afterwarde ſhe had that lyberty to abſteyne whan ſhe wold, and non occaſion taken therof / noꝛ any man durſt aſke of her, why ſhe dyd ſo. Alſo oftentymes whan the pꝛeeſt lyfted vp the bleſſyd ſacrament of the body of our loꝛde aboue his hed: ſhe ſe bytwyxte the handes of the pꝛeeſt, the foꝛme and ſhap of a mooſt fayꝛe chylde. Alſo ſhe ſe a great multitude of aungels / deſcendyng from heuyn with a great lyght. And

Ibid.ca.17

after the vſynge or receyuynge of the ſacrament, ſhe ſe in ſpirite our lorde remaynynge in the ſoule of the preſte, and lyghtenynge it with a meruelouſe clerenes. Or els, yf the preeſt receyuyd the body of our lorde vnworthely, ſhe ſe than our lord departed from that ſoule with indignacion, leuynge it in a great darkenes, and voyde of all goodnes.

❧ The gyfte of ſtrengthe is gyuen to man by the feruent remembraunce of Chriſtes paſſion.

The.xii. Chapitre.

By the deuoute and ofte remembraunce of the paſſion of our lorde, is alſo gyuen vnto man the gyft of goſtly ſtrength agaynſte our ſpyrytuall enemies and the multitude of temptacions. And by this gyfte, inordinate feare is put away. Hardy and inordynate boldnes is reduced to a due meaſure/ and all aduerſities ben ſtrongly borne ⁊ ſuffred. For who ſo euer be crucified with Chriſte thrugh the feruent remembraunce of his bleſſyd paſſion, is animated and ſtrengthed to entrepryſe great and harde thynges/ to contempne and ſet at nought all worldly pleaſures/ to ſuffre paciently and gladly all tribulacions, and to expugne or ouercum all vyces. That faythefull ſeruaunt whiche doeth feruently remembre his lordes paſſion, and to whom his lorde hathe gyuen many graces, that perſon I ſay doeth conſydre and ſe the meruelouſe and incomprehenſible ſtrengthe of Chriſte in his interpryſyng great battels, in his ſufferaunce, and in the vanqueſſhynge or ſubduynge of the deuyll. I ſay in his entrepryſynge of great and harde thynges/ for he faught great and terryble battelles for the ſaluacion of his enemy, vnkynde man. Alſo the meruelouſe ſtrengthe of Chriſte doeth appere in his pacience, where as he ſuffred moſt obprobriouſe, ſharpe, and greuouſe tourmentes/ and that of his creatures. And thyrdely his incomprehenſible ſtrengthe was ſhewed in ſubduynge ſo myghty and ſtrong a lorde (or rather I may ſaye a tyraunte) the deuyll that vſurped the dominion ouer all the worlde/ whome our lorde by the dethe of the croſſe ſtrongely dyd ouercum/ and ſo by his dethe deſtrued the autor and cauſe of deth. Theſe thynges well conſidered, it is no marueill yt the faythefull knyght of Chriſte, and folower of his lorde, moued by theſe examples of Chriſte, entrepryſe and goo aboute to do great and harde thynges. And the more harde, vyle or payneful the thynges be, the more gladly, diligently, and more feruently wyll he attempte them. And that ſpecyally yf it be to the laude and honour of god, and the helthe ⁊ conforte of ſoules. For than there can be nothyng to harde, to vyle, nor to paynfull for hym to do or ſuffre for god/ whiche dyd ſo great thynges for hym ſo vyle a wretche. yea alſo he thynketh all thynges (though they be neuer ſo paynefull) to be ſwete, pleaſaunt, delectable, commendable, and moche to be deſyred: yf thereby he may be aſſimulate or made lyke vnto the mooſt ſhamefull and paynefull dethe of Chriſte his lorde god. Thoſe thynges this faythfull ſeruant doeth more gladly, in thoſe he occupieth hym ſelfe more ſtudiouſly, thoſe thynges he ſercheth and oft remembreth/ thoſe he deſyreth to fulfyll with a feruent mynde/ nat grudgynge nor ſayenge. why put you me to this vyle offyce, to this ſhame, to this labour and payne? But rather thynkynge, why ſhal I nat do theſe thynges with a glad mynde? Nor he doeth nat repute or thynke hym ſelfe to be of any reputacion for that he ſerueth god: but he thynketh it a greate thynge, that it wolde pleaſe almighty god of his onely goodnes to accept vnto his ſeruyce ſo vyle, vnworthy, and mooſt myſerable wretche as he is. Wherefore in all theſe thynges, his herte is onely pleaſed in that, that he may be conformable to his lorde god, and that he doeth folow hym in ſufferaunce of troubles, as moche as he may for hys frailtie. And that he ſuffreth: he knowledgeth it to be for his ſynnes. And all his ioye is, that his lorde is honoured by his glad pacience and ſufferaunce of tribulacions. This faythfull ſeruaunte hathe ſo ſtrongly ſubdued and tyed his appetyte vnder the yocke and captiuitie of ryght reaſon: that it ſhall nat haue his wanton pleaſure in any carnall or worldly deſyre/ nor yet in any vayne or vnprofytable thynge. Alſo he kepeth his herte with all diligence as a caſtell of greate ſtrengthe/ ſo that he wyll nat ſuffre any ſynfull thought to reſt therein/ nor yet any vayne or vnfruitfull imaginacions to wandre therein. He is euer thynkynge or conſyderynge thoſe thynges that ben ſpyrytuall and godly, or inducyng vnto god/ ⁊ with great ioye he deſyreth thoſe thynges/ ⁊ feruently laboureth to bryng them to effect. But for as moche as in this lyfe euermore or for the mooſt parte the chaffe is myxt with the corne: therefore this faythfull ſeruant taketh the ryddell or wyndowe of diſcrecion in his hande. And ſo wyndeth and purgeth the chaffe from the corne: in the floore of his herte. He taketh into his hande the burnynge and ſharpe ſwerde to kepe diligently his herte, as the paradyſe of god/ ſo that what ſo euer in his herte deſyreth to eate

or fañ

of the tree of lyfe (that is , all ſuche thoughtes as be godlye, ſpirituall , and lyuely) ſuche he diligently doth cheryſſhe and nouryſſhe. And yf any thoughtes do onely loke vnto the fruyte forbodden / that is to any thynge contrary to the commaundementes or pleaſure of god : ſuche thoughtes he wyll ſhortly expell frome his herte / ſo that they ſhall haue no pleaſaunt abydynge there. ¶ The dyſceytfull ſerpent ſhall haue none entraunce into that herte. Ne yet the flatterynge perſuaſion of the woman. And yf parauenture he perceyue any ſuche appere in his herte : anon he wyll remoue it wyth indignacion and ſharpe rebukes / for there onely bene nouryſſhed manly / godlye / and vertuouſe thoughtes. And therfore ſuche a perſone that is thus puryfyed in ſoule and bodye : may trewly order hym ſelfe to the contemplacyon of god. For he neuer lyfteth vppe his ſyght or eyes vnto vayne thynges. Ne hys eares to heare noyſome or vnprofytable thynges. Nor hys noſe to ſmell ſwete odours nor ſmelles. Nor hys mouthe , to taſte delycate thynges . Ne yet hys touchynge , to feele ſofte thynges / and that inordynately : But with all dylygence he kepeth hym ſelfe bothe inwardely and outwardely / ſo that nowe he ſhoulde nat be called a ſeruaunte or bounde : but rather a lorde and free. For he hathe domynyon ouer hym ſelfe by ſubduynge of all inordynate and ſenſuall appetytes / as muche as a man may haue lordeſhyppe ouer hym ſelfe in thys lyfe. And ſo (I ſay) ſuche a perſone for his puritie , is mooſte apte to receyue the godlye influencys and ſpyrytuall illuſtracions. For the ſonne of Juſtyce doeth inhabyte ſuche a pure and clene ſoule , ſhynynge in euery corner therof / and lyghtenynge the inwarde partes of the ſame. ¶ That is , the thre powers of the ſoule / ſo that he may do all thynges neceſſarye for his ſaluacion by the power of the father almyghty. He knoweth all thynges, by the wyſdome of the ſonne our ſauyoure Chriſte Jeſus / and wyll all good thynges , by the goodnes of the holy gooſte.

¶ Theſe be the thre manſyons or tabernacles that god maketh in the ſoule of the iuſte and pure perſone / for there he fyndeth nothynge that ſhulde let or reſyſte contrarye to hym. And ſo our lorde doeth ſhyne ſo longe in that ſoule : vnto ſuche tyme that ſoule throughe that bryghte lyghte and clerenes be abſorpte / and (in a maner) as it were drowned or ſwalowed vppe into god. And than the ſoule ſo rauyſſhed and lyfted vp aboue it ſelfe : doeth entre in to the godlye clowde / after thys maner cryenge and ſayenge thus. Et nox illuminatio mea in deli- Pſalm.138.

cijs

tis meis. This myghte or ſtrengthe is my lyghte, to my great comforte and pleaſure. And thus ye may ſe that this is the gyfte or ſpyryte of ſtrengthe [illegible] all feare of peryſſhynge or our enemies; it feareth nothynge but ſynne [illegible] it is not ſubdued to any paſſion, and is ſtronge [illegible] des of ſtrengthe. It is not ouercome by any [illegible] in temptacion. And all this is opteyned and gotten by the contynuall and feruent remembraunce of Chriſtes paſſion. And herevnto ſaynt Paule ſayeth: Confortamini in domino, et in potentia virtutis eius. Ye be comforted in our lorde, and in the power of his vertue, that is in his paſſion, where as his great power and vertue was ſhewed. Alſo the prophet Dauid ſayeth: Ipſe dabit virtutem et fortitudinē plebi ſue. He ſhal gyue vertue, power, & ſtrength to his people. And by his power we haue the vyctorye ouer oure enemies/ as ſaynt Paule ſayeth: Deo gratias qui dedit nobis victoriā per dominum noſtrum Ieſum Chriſtum. Thankes and prayſynges be to god that hath gyuen to vs the vyctory ouer all our enemies, by the merytes of our lorde Ieſus Chriſte. And in an other place ſaint Paule ſayeth thus: Induite vos armaturā dei, vt poſſitis ſtare aduerſus inſidias diaboli. Put vpon you the armoure of god, that ye may ſtande ſtrongly agaynſt the diſceites and preuy aſſautes of the deuyll. These be the armoures of god; and alſo vnder hym our armoure. Let vs take his crowne of thorne, for our ſalet or helmet. For our ſwerde, the nayles of his handes. For our ſpurres, the nayles that perſed his fete. For our Iacke or haubergyn, the betynges of his body with ſcourges. For our ſhelde, the croſſe as our lorde bare it to the mounte of Caluary. For our horſe, the ſame croſſe, as Chriſte dyd hynge and dye thereon. With this armoure we ſhall ouercum the deuyll/ for thereunto we ſhall haue ſtrength through the feruent meditacion of the paſſion of Chriſte.

Ephe.6.B.

Pſalm.67.

1.corī.15.G

Ephe.6.B.

To this gyfte of gooſtly ſtrength, correſpondeth the fourthe beatitude, that is: Beati qui eſuriunt et ſitiunt iuſtitiam. Bleſſed be they that hunger and thyrſte iuſtice. For as ſaynt Auſtyn ſayeth: Strengthe is conuenient to them that hunger and thyrſt iuſtice. for they labour diligently deſyrynge to haue ioye and pleaſure in and of thynges that be very good/ and alſo labourynge to turne theyr loue from all worldly and vayne thynges. And this conuenience dothe alſo appere in that, that this gyfte of ſtrengthe conſyſteth and ſtandeth in thoſe thynges ẏ be of great difficulty (as we ſayde before). It is a greate and an harde thynge that a man ſhuld not only do vertuouſe werkes which comonly be called the

Math.5.A
Li.1.de ſer. dn̄i in monte.C.

[illegible]

werkes of iuſtice: but alſo that he ſhulde do them with a feruent, and (in a maner) an inſaciable deſyre of iuſtyce/ whiche is ſignified by this hungre and thyrſt of iuſtice.

To this gyfte alſo of gooſtly ſtrength, correſpondeth and accordeth amonges the fruites of the ſpyryte, theſe two fruites. Pacience. whiche concerneth the ſufferaunce of euyll or payne. And longanimitie, whiche conſyſteth in the taryenge or continuall abydynge for the good promyſes of god/ that is eternall glory, the rewarde of vertuouſe werkes. And ſo this ſpyryte of ſtrength is gyuen to man, that it ſhulde aryſe and lyfte vp the tedyouſe ⁊ wery ſoule whiche was almooſt deiect ⁊ caſt downe by the dayly ſufferaunce of euyll and paynes/ and for beholdynge or abydynge of the good promyſes of god. And this gyfte ſo doeth lyfte vp this ſoule, that it (opteynynge his former vertue and ſtrength) doeth put away all ſuche dulnes ⁊ werynes, and alſo wareth ſtronge to the deſyre of inwarde ſwetenes/ and ſo conſequently to the deſyre of eternall pleaſure. Alſo this ſpyryte of ſtrength doeth cauſe in mannes ſoule the hunger ⁊ deſyre of iuſtice/ ſo that the ſoule here in this lyfe feruently deſyryng the werkes of iuſtice, may herafter be full ſaciate with conſolacion eternall for his rewarde. And to this we ſayd before, that by thexample of the mekenes ⁊ pacience of Chriſte in his paſſion. for the whiche he was exalted and had a name aboue aboue all names/ as ſaynt Paule ſayeth: Men ſhulde be prouoked and moued to the folowynge of Chriſte in corporall paynes and afflictions. In ſubduynge all vyce ⁊ inordinate concupiſcencys or deſyres. In hungerynge ⁊ thyrſtynge the werkes of iuſtice/ and in hauynge dominion ouer all his appetytes/ and rewlyng them by ryght reaſon/ that they ſo doynge, may be made apte to the reparacion of thorder of the dominacions/ aungels or heuenly ſpyrytes ſo called.

Capitul .1. huius part.

Phil.2.B.

¶ Example of this ſpyryte of ſtrengthe.

The.xiii. Chappytre.

VIncent in his hyſtories ſheweth an example of this gyfte of ſtrengthe, of the bleſſed woman Maria de Ognies/ thus ſayenge: For as moche as it but lytle auayleth to auoyde euyll by the ſpyryte of feare/ and to do good by the ſpirite of pitie/ ⁊ thyrdely, by the ſpyryte of knowledge to haue diſcrecion in all thynges/ except alſo by ẏ ſpirite of ſtrength we reſyſt all euylles ⁊ kepe our goodnes by pacience/ and alſo by fyrme conſtancye ⁊

Li.31.ca.38

ſtableneſſe perſeuer and ſo continue vnto the dethe/ & ſo at lengthe (by our long abydyng) receiue the eternall rewarde promiſed vnto vs: this (I ſay) our lord & father omnipotent conſyderyng, dyd open his infinit treaſures, & dyd adourne & beautifie his dere beloued doughter Marie (no dout for hyr ſeruice & continuall remembraũce of Chriſtes paſſion) with the fourth precyouſe ſtone/ ẏ is, with the gyfte of goostly ſtrengthe/ & ſo dyd arme hyr agaynſt all aduerſities or dartes of the enemy/ that neither ſhe was deiecte & caſt downe by any trouble or aduerſitie: nor yet lyfte vp in pryde by any falſe & flatterynge proſperitie. One tyme whan ſhe was greuouſly vexed with the paraliſie or palſey/ in ſo moche that for great payn ſhe was conſtreyned to crye & knocke vpon hyr breſt: there was one of hyr familiar frendes, a deuout perſon in a ſecret place nyghe/ the whiche herynge and perceyuynge hyr greuouſe paynes: with great compaſſion and deuocion prayed for hyr/ and ſhe by the ſpiryte of god, perceyuyng that by his prayers hyr paynes were miniſſhed, ſayd vnto hyr ſeruynge mayd: Go & ſay vnto that man, that he ceaſe of his prayers for me/ for though by his prayers myne infirmitie is releuyd: yet thereby I leſe the merite that I might haue by pacient ſufferaũce. An other tyme whan ſhe was vexed with greuouſe paynes or troubles, there was one of hyr deuout louers whiche ſecretly in his hert was very ſory and heuy for hyr vexacion and greefe/ the whiche ſhe knowynge by the reuelacion of god: ſent hyr mayde vnto hym, ſayenge: Byd hym ſorow no more for me. For ſhe was more greued or heuy for the ſorowes of other perſones, than of hyr owne infirmities or troubles. And not onely by the ſpyryte of ſtrengthe ſhe had power to reſyſte all aduerſiteyes: but alſo to abſteyne for all carnall and wanton deſyres. This bleſſed yonge woman had ſo ſubdued & dried hyr body betwyxt the two trees of the croſſe/ that is betwyxt the remembraunce of the paſſion of Chriſte/ and beryng hyr own croſſe by continuall penaunce: that by many yeres byfore hyr dethe, ſhe neuer felte the mocions of vncleanes/ fyrſt ſtyrynges in hyr body. And thereby ſhe had a greate confydence or boldenes to be in the company of men/ for ſhe of hyr aboundaunt innocency & pure ſimplicitie, ſuppoſed and thought that all other perſones had ben as ſhe was. And therefore one tyme when one of hyr familyare frendes of a feruente ſpyrytuall affection that he had to hyr, dyd ſtroke hyr face or wrynge hyr by the hande/ though for his chaſte mynde he thoughte no ſynne: yet as a frayle man thorughe ſuche touchynge, he felte a lytell pleaſure ſenſuall.

But ſhe nothynge felynge in hyr ſelfe, nor knowynge of his mocions; herde a voyce from heuen, ſayenge in latyn thus: Noli me tangere. Touche me nat. yet ſhe knew nat what what thoſe wordes ment or ſignified. For our lorde god very mercyfull and benygne, hauynge compaſſion of our frailtie, wolde nat rebuke or confounde that man in the preſence of that holy woman. yet he wold as a true and faythfull louer, kepe the chaſtitie of his frede. Than the bleſſed woman ſayd to that man: I herde a voice, ſayenge Noli me tangere. But what it meaneth, I knowe nat. And than that man conſyderynge the goodnes of god towardes hym, made an honeſt excuſe, ſeyng that our lorde wolde nat confounde hym openly/ and ſo departed, gyuynge thankes to god, and kepte hym ſelfe more warely afterwarde.

¶ The gyfte of councell is gyuen to man by the remembraunce of Chriſtes paſſion.

The .xiiii. Chapitre.

BY the feruente and contynuall remembraunce of the paſſyon of Chriſte, is gyuen to man the ſpyryte and gyfte of godly councell agaynſt our inaduertence and neclygence. Whereby in this myſerable and daungerouſe worlde we may beware of all peryles and daungers/ we may entrepryſe and take on hande harde thynges/ and alſo do thynges of mooſt dyffyculty. For that perſone whiche is crucyfyed with Chriſte thorughe the feruent meditacion of hys gloryouſe paſſion, is ſtyred and rauyſſhed to do the werkes of ſupererogacion. Whereunto he is nat bounde by the preceptys and commaundementes of god/ and thereunto he is lyfted vp, and louyngely drawen by the ſpyryte of councell/ on this maner folowynge. Fyrſte he remembreth how oure lorde Jeſus Chriſte was obedient to his father, and ſo continued vnto the dethe of the croſſe/ ſubdued vnto all vilitie, ſubiection, deriſion, and manyfolde ſorowes and paynes for vs. And in all theſe, onely requyrynge and ſeechynge his heuenly fathers honour and glorye/ and ſo at laſt, ſubdued to the moſt ſhamefull dethe for our redemptiō. Secōdly he remēbreth how Chriſt though he were alwayes pore, yet he was moſt pore whan he ſpoyled & robbed of all his clothes, was put naked vppon the croſſe for our ſynnes. And thyrdely

he remembreth how he that was mooſt ſwete, pleaſaunt, and ſolace
of aungels: was repleniſſhed ⁊ fylled with all bytternes, ſorow,
and payne whan he honge vpon the croſſe. This very true
vyne: our ſauiour Jeſus Chriſt, was oft tymes cut. Fyrſt in his
incarnacion, whan as he was in our nature made of leſſe perfection
than aungels/ though by his godly nature: he was the creatour,
maker, and glory of aungels/ and ſo was in a maner his glory
cut from hym with the knyfe or cultre of ignominie/ for to the
ſyghte of the worlde he was nat gloryouſe: but rather he appered
vyle and ignominiouſe. His power was cut with the cultre of derection.
His pleaſure, with the knyfe of ſorow. His rycheſſe, with
he knife of pouerty. And at laſt there was cut from hym with the
cultre of feare, all his frendes and acquaintaūce/ ſo that of all his
dere louers, there was nat one man to conforte hym in his tribulacions.
And therefore the prophete ſayd in his perſon: Torcular
Eſay. 63. A calcaui ſolus, & de gentibus non eſt vir mecum. I alone haue trodē
or laboured in the preſſe of tribulacion: ⁊ there was nat one man
that wolde conforte and helpe me. Alſo the prophete Dauyd ſayeth
Pſalm. 68. in the perſon of Chriſte: Improperium expectauit cor meum &
miſeriam, et ſuſtinui qui ſimul contriſtaretur, et non erat, et qui
conſolaretur: et non inueni. My herte hathe ſuſteyned and ſuffred
rebuke and myſery. And I loked yf that any man wolde ſuffre or
be heuy with me: and there was none. Alſo I loked yf that any
man wolde conforte me: ⁊ I founde non. Moreouer he in whom
was all treaſures of wyſdome and knowledge hyd/ he that was
kynge of all kynges/ and ſo ryche that he had no nede of any other
mannes goodes but of his pleantie gyueth to euery man: This
wyſe and ryche emperoure (I ſay) was made ſo pore, that there
myght none be founde more pore. No, nat amonges the foxes of
the erthe: ne yet amonges the byrdes of the ayre. And therfore he
Math. 8. C ſayeth of hym ſelfe: Vulpes foueas habent, et volucres celi nidos,
filius autem hominis non habet vbi caput ſuum reclinet. The foxes
haue theyr caues or dennes, ⁊ the byrdes of the ayre haue theyr
neſtys, but the ſon of a vyrgyn hath nat where to hyde or laye his
hede. He was pore in his natiuitie or byrthe: Porer in his lyfe,
or proceſſe of his lyfe. And mooſt pore vpon the croſſe at his deth.
At his byrthe he was fedde with the vyrgyns mylke, and lapped
in vyle or pore clothes. In the proceſſe of his lyfe he had pore clothynge.
But oft tymes he wanted meat ⁊ drynke for his neceſſary
ſuſtenaunce. But at his dethe thou ſhalt fynde hym naked and in
extreme thyrſte or dryenes/ excepte thou ſay that he had vynegre

myxte

myxed with bytter myrre and gall to quenche his thyrſte. Theſe thynges well conſydered, the ſoule of the perſon beholdynge and depely remembrynge them: is ſhortely and eaſely perſuaded and moued to folow our ſauiour Jeſu in lyke thynges/ ſo that he may now gladly withdrawe him ſelfe from all worldly honours and deſyres of the ſame/ from all poſſeſſion of temporall goodes/ ⁊ from all corporall conſolacion and pleaſure/ deſyrynge with his lorde god all vylenes, abiection, and deriſion/ and to ſuffre payn in all his hole body/ that therby he myght in ſum thynge be made conformable to his lord god, and ſo do to hym ſum thankfull ſeruice. His appetite and deſyre is nat now to pleaſe men: but rather for the loue and honour of his lorde god, to be mocked, ſcorned, deſpiſed, and to be rather hated of them, than honoured. And therefore all vayne prayſe and laudes gyuen to hym, ben abhominacion ⁊ as ſtynkynge caryon vnto hym: for he onely requyreth and deſyreth the laudes and prayſes of god. Unto that, is all his ſtudy, labour, ⁊ payne. That, he deſyreth with an vnſaciable thyrſt. In all thynges he onely deſyreth thonour of god. Nothynge lokynge to hym ſelfe, nor regardynge any thynge perteynynge to hym ſelfe, ne yet wyll be bounde to do any thyng/ but all to gyder with hert and mynde lokynge vnto heuen, where as is mooſt his pleaſure. And alſo he deſyreth that by his rebukes his lorde god myght be honoured/ greatly and continually deſyrynge thrughe this gyfte of councell, bothe to be pore and alſo deſpyſed and abiecte for the loue of god, for as muche as he perceiued bothe theſe to be in his lorde god crucified. And truely he wolde now and euer be naked with Chriſte vpon the croſſe/ beynge very heuy or ſory yͭ he ſhuld haue any thynge that myght helpe the pore/ or els that perteyneth to thonour of god. Therfore he, forſakynge all ſuperfluitie, vſeth as few thynges as his neceſſitie wyll ſuffre hym/ ſo that his pleaſure is moche more ſet to deſpyſe and caſt awaye rycheſſe, than to get or multyply it. And to ſpeke of corporall delectacions, conſolacions and pleaſures: we may truely ſay, that from al theſe, and alſo from all other conſolacion that is nat in god, of god, or for god: he vtterly refuſeth them as moche as it is poſſyble for hym; euer aſkynge and deſyrynge to be ſaciate and fulfylled with bytternes, ſorow, and payne or affliction with his lorde and mayſter Chriſte. Wherfore, what ſo euer he perceyued to be pleaſaunt vnto his bodye, or yet vnto his herte. by the whiche he may nat be made conformable vnto the mooſt bleſſed woundes and paſſion of Chriſte: that thynge he abhorreth/ withdrawynge hym ſelfe

other

from all thynges (thrugh this gyfte of councell) wherein he ſeeth any peryll or daunger lyke to cum to hym. And therfore he doeth all thynges with greate deliberacion. And alſo thrughe the ſayde gyfte of coūcell, he applyeth hym ſelfe to do all tho thynges whereby ẏ honour of god, ẏ charitie of his neighbour, & the helth of ſoules may be in any thynge encreaſed. And for theſe cauſes he is ofte tymes ſolitarie, depely conſiderynge the paſſion of Chriſte, therin ſerchynge the hygh honours of god, the eternall ryches, and heuenly pleaſures / that the deuout ſoule therin reſtynge, may haue great ioye. Alſo thereby the bytter ſoule for the compaſſion of Chriſtes paſſion, is made ſwete and pleaſaunte. And the mynde eleuate and lyfted aboue it ſelfe: is made dronken or is drowned in loue. And ſo the ſoule full of pleaſure and lenyng vpon hyr dere beloued: reſtyth hoolly in hyr lorde god. And this is it that we ſayd before, how thrugh the ſpyryte of councell we auoide all peryles and daungers / make our ſelues ſure in the holes of the ſtone / that is in the woundes of Chriſte to entrepryſe great, harde, and paynefull thynges / and alſo to excercyſe the werkes of ſupererogació / as is to loue our enemies, and to forgiue them for Chriſte / to gyue all our goodes to pore people for the loue of Chriſte / to the which werkes don by the ſpiryte of coūcell, correſpondeth the fyfte beatitude / of the whiche Chriſte ſayeth: Beati miſericordes quoniam ipſi miſericordiam conſequentur. Bleſſed be ẏ mercyfull / for they ſhall haue mercy. For as ſaynt Auſtyn ſayeth: Councell is accordynge to mercyfull perſones / for there is but one remedy or meane to be delyuered from all the peryles of this worlde / and that is this / to forgyue and to gyue. Councell is properly and ſpecially to be taken of theſe thynges that be to cum, and that be profytable vnto our ende / that is, to do the werkes of mercy / whiche mooſt of all correſponde or accorde to the gyfte of councell.

Math. 5. A

Li. 1. de ser. dñi in monte. C.

1. Timoth. 4. C.

And therefore ſaynte Paule ſayeth: Pietas ad omnia vtilis eſt. Pytye and mercye is profytable to all thynges. And thus ye may perceyue that the beatitude of mercye correſpondeth to the gyfte of councell. Nat that this gyfte of councell doeth produce and brynge furthe the werkes of mercye as his effecte and operacion: but that it dyrecteth and orderyth the doer and werker. For the ſpyryte of councell is ſpecially gyuen to man, to that intent that he ſhulde lerne therby to forgyue freely and gladly / and alſo to ſhew mercy vnto thoſe perſons that haue offēdyd agaynſt hym, knowynge that yf he ſo do: he ſhall fynde lyke mercy in our lorde, in forgyuynge his ſynnes done agaynſt god / as our lorde ſayeth in the goſpell. And this is it that we ſpake before, that men conſyderyng and beholdynge the vnſpekeable pitie ⁊ mercy of our lorde, that he ſhewed whan he prayed for them that put him to dethe: ſhulde be moued and ſtyrred to lyke pitie and mercy, ⁊ ſo made apte to the reſtauracion of the order of aungelles, called vertues. O ſayeth the prophete Dauid in the perſone of Chriſte: Calix meus inebrians quam preclarus eſt. That is, as the gloſe of ſaynte Auſtyn ſayeth, the cuppe of the blood of our lorde whiche inebriynge the mynde and makynge it dronken in god, doeth ſo cure and heale it, that it maketh it forget all vayne delectacion ⁊ pleaſure. This dronkennes maketh men ſobre. This fulnes and plenteouſnes maketh men empty and voyde of euyll maners and vyces. And therfore the prophete ſayeth, that it is preclarus/that is moche worthy and noble. For beſyde the premiſſes, it bryngeth a man to the kyngdom of heuens.

Mat.6.B.

Pſalm.22.

¶ Example of this ſpyryte and gyfte of councell.

The.xv. Chaptere.

Of this gyfte of godly councell whiche is gyuen to ſuche as feruently remembre the paſſion of Chriſte, we may ſe an example in the forſayd bleſſed woman Maria de Ogines, in the forſayd hiſtories of Uincent/ whiche ſpeakynge of this holy woman, ſayeth thus. She, endued with the ſpirite of councell, wold do nothyng hedlynges, nothynge inordinately: but ſhe dyd all thynges diligently, wyſely, diſcretely, and with great deliberacion. And all though ſhe was inwardely vyſyted with the familiar councell of the holy gooſt, and alſo ſufficiently inſtruct in the holy ſcripture of god, and all by the feruente and continuall remembraunce of the paſſion of Chriſte: yet for thabundaunt mekenes that was in hyr, and that ſhe wolde nat truſt to moche to hyr owne wyt, and ſo ſeme wiſe in hyr owne ſight: ſhe vtterly forſoke hyr owne wyll and reaſon, and diſdayned nat to ſubmyt hyr wyll freely ⁊ gladly to the wyll and councell of other, takynge and folowyng theyr mynde and councell. This nat withſtandynge, many of hyr familiar frendes the whiche had ofte experience of hyr godly wyſdom: wolde take no great thynge vpon them without hyr councell. And that ſhe coulde nat know by mannes wyt or reaſon: after hyr deuout and feruent prayer, ſhe had the knowlege therof by the inſpiracion of god. One tyme whan one of hyr dere ſpiri-

Li.31.ca.39

tuall

mall frendes whiche had a competent pore lyuynge, wherewith he was well content / ⁊ ſo moche the better content, for that he lyued quyetly from the turmoyles ⁊ troubles of the worlde / abſtracte and ſeparate from the company of worldly people, and all worldly pompe or vanitie. This perſon (I ſay) ſo content and ſeruyng god in mekenes and deuoute ſpyryte; was deſyred of a noble and great man to be with hym as his maiſter, inſtructour, and counſellour ⁊ he ſhulde haue all thynges plenteouſly at his pleaſure / as meate, drynke, rayment, horſe, and ſeruauntes. This perſon (after this large offre made) aſked councel of this bleſſed woman Mary what he ſhulde do. Than ſhe (in no thynge preſumynge of hyr owne wyt) made hyr herty prayer to god ſecretely / and after hyr deuoute prayers, ſhe anſwered to hym and ſayde: I ſawe a great horſe prepared for you / whiche went or ranne ſtreight way towardes hell / ⁊ I dyd alſo ſe a greate company of deuylles ioyenge and ſhewynge great gladnes thereof. Therefore after my councell, forſake that offre and continue in that callyng that god hathe called you vnto / leſſe by ſuche ambicion ⁊ worldly pompe, ye gyue occaſion to the deuyll to drawe you further vnto youre eterne perdicion.

¶ By the feruent remembraunce of the paſſion of Chriſte, the gyfte of vnderſtandynge is gyuen to man.

The .xvi. Chapytre.

THere is alſo gyuen vnto man (throughe the feruent and continuall remembraunce of the paſſion of our lorde, the gyfte and ſpyryte of vnderſtandynge / wherby we know god / nat eſſencially as he is in him ſelfe: but by collacion ⁊ comparyſon vnto his creatures, as by his effectes, operacions, ⁊ creatures / as it were by ſygnes and tokens. Alſo by this gyfte we receyue a lyght and knowledge of thoſe thynges which we ſe or here of the ſcripture of god. And this knowledge is contrary to that brute ⁊ ſenſuall knowledge wherby man onely knoweth and cleueth faſt to theſe outwarde and vayne thynges / nothynge regardyng, conſyderynge, or knowynge his owne honour ⁊ dignitie / for he onely conſydereth theſe viſyble and tranſitory thynges / and wyll nat ſeche to rede or know inwarde thynges / that is, what he is / nat in ſubſtaunce: but in grace. What is his lyuynge, vycyouſe or vertuouſe. How great he is in merytes or in the fauour of god / ⁊

where he ſay that is in this exyle ⁊ vale of myſery. ¶ In theſe thynges conſiſteth the ſpirituall paſſion / and that by the feruent imitacion of Chriſtes paſſion. For he that is crucified with Chriſt Jeſus by the remembraunce of his moſt bleſſed paſſyon / goeth aſcendynge vnto the clereneſſe of his wyſedome by the ſpyryte of vnderſtandynge / on this maner. Whan a man dothe feruently and deuoutly remembre and conſyder how that the ſonne of god wolde ſuffre ſo greate paynes for to redeme hym: anone he conſydereth of what dygnite and nobleneſſe his ſoule is / that is of ſo excellent ⁊ great dygnitie / ſeynge that the ſonne of god wolde ſuffre ſo ſhamefull deth for the redempcion therof. ¶ And by this conſideracion he is enflamed and moued to conſyder and thynke of hygh and noble thynges. For whan he depely conſydereth that that mooſt precyous blood of Jeſu Chriſte was ſhed to waſſhe his ſoule from the fylthyneſſe of ſynne / and alſo that by that mooſt bleſſed paſſion, the ruyne and fall of aungels ſhulde be repared ⁊ reſtored with mankynde: anon he diſdayneth to remembre or ones to thynke of theſe vyle and tranſitorye thynges / but rather he is prouoked ⁊ moued to beholde and conſydre ſpirituall and heuenly thynges. ¶ And yf he conſydre or beholde theſe viſible thynges: it is for that intent that therby he wolde aſcende to the conſideracion of heuenly thynges / ſo that his conuerſacion is principally in heuyn. ¶ And thã alſo for aſmoche as he ſeeth Chriſte crucified and ſo ſubmytted vnto manyfolde tribulacions and paynes / he in this conſideracion, onely [illegible]
wyllynge to pleaſe god: eſteemeth and thynketh all tribulaciõs and paynes to be very lyght and eaſy for hym to beare. Remembrynge alſo how moche Chriſte loued hym that wolde be ſo cru- [illegible]
elly and ſhamefully entreated and ſlayne for his redemption: he feruently kyndeled in the loue of Chriſte, laboureth to entre in that mooſt bleſſed ſyde and hert of Chriſte, which he knewe was opened with a ſpere for his loue. His ſoule is burnynge in loue as a fyre. And therfore with all his herte he deſyreth to be crucified [illegible]
with Chriſte. Herevnto he ſygheth and wepyth / and feruently deſyreth that he myghte be all waſſhed or drowned in that paſſion / and ſo holly to be tranſfourmed into his lorde god crucified. ¶ [illegible]
He reputeth and thynketh hym ſelfe to be in bondage and myſery / excepte he be preſerued and kept by the blood of his redemer. He [illegible]
iudgeth hym ſelfe to be rather more lyke a beeſte than a man: ex- [illegible]
cept he be clad with his lordes paſſion. ¶ It is abhominacion to hym to be negligent in the conſideracion and remembraunce of [illegible]
ſo noble a benefite as is the mercyfull werke of our redempcion /

and therfore he is euer, or at leſt hath a wyll to be euer occupied in the meditacion of the ſayd paſſion. For as he wold euer continue in the fauoure of god, whiche he gate by that paſſion and redempcion: ſo he wold haue euer in his hert and mynde the paſſion of Chriſte, the pryce of our redempcion. He reputeth Chriſte crucified, as his lyfe and all his comfort or pleaſure/ and therfore he wolde be euer conuerſaunt with hym. O what ſorow, what heuyneſ is it to that perſon whiche is inebriate and drowned in the blood of Chriſte: yf he ſe his hert enclyned to any other thyng thã to Chriſte crucified. Therfore ſuche a pſon diſdeyneth to drinke any other potion or drynk with pleaſure, but the blood of Chriſt whiche hath waſſhed hym clene, & greatly beautified & made hym lyke vnto Chriſt. He knoweth that through the openyng of the ſyde or hert of Chriſte, his ſoule is maryed vnto Chriſte/ and therfore he wyll euer ſtande nygh vnto that wounde/ touchynge & ſeynge his ſpouſe wounded for his loue; & ſo, he feruently deſyreth that he myght be wounded in his herte/ and therfore he oft tymes layeth his herte vnto thoſe woundes by continuall remembraunce of them/ and alſo ioyneth & byndeth hym ſelfe vnto his ſpouſe woūded, with the indiſſoluble and continuall or ſure bonde of charitie/ for the woūdes of Chriſt be as a celler of wynes new broched, whereby our ſoules may be inebriate or made drunke in charitie.
Cãtic.2.A. And herevnto it is wrytten in the canticles: Introduxit me rex in cellam vinariam, ordinauit in me charitatem. The kynge hathe brought me into his wyne celler/ that is, into the feruent loue & remembraunce of his woundes. He hathe made me drunke in his
Cãtic.1.A. loue and charitie. Alſo it is ſayd, Canticorum.1. Introduxit me rex in cellaria ſua. The kynge hathe brought me into his cellers. There ſhall we ſucke hony out of the ſtone/ and drynke the mooſt pureſt blood of ẏ grape. Chriſte crucified is this ſtone/ & alſo this grape/ whereof we all may plenteouſly drynke. And therfore he ſayeth to his louers: Bibite amici, et inebriamini. Cum drynke
Cãtic.5.A. frendes hereof at your wyll/ and be drunke thereof my mooſt dere frendes. Alſo the ſpouſe Chriſte ſayeth to his ſpouſeſſe oure
Cãtic.4.C. ſoule: Vulneraſti cor meum ſoror mea ſponſa, vulneraſti cor meum. Thou haſte wounded my hert for thy loue, my ſyſter, my ſpouſe/ thou haſte wounded my hert. And ſhe agayne wounded with his
Hunt.2.A. ſermon.7. loue, ſayeth in lyke maner: Vulnerata charitate ego ſum, ideoq; filie Ieruſalem nunciate dilecto quia amore langueo. I am woūded
Cãtic.5.C. with charitie/ and therfore ye doughters of Ieruſalem ſhew vnto my dere beloued ſpouſe Chriſte that I languyſſhe and am ſycke

for loue. And ſo the wounded ſpouſes is ioyned to Chriſte crucified her wounded ſpouſe/and wounde is coupled to wou̅de / that is loue to loue. And than alſo the columbyne blood of the ſpouſe/ that is of Chriſte/whiche is ſymple as the dowue / by the whiche bloode our ſoule (the ſpouſeſſe of god) receyueth her ſpirituall ſyght. This blood I ſay doeth flow into the woundes of the ſpowſeſſe / whiche is ſo wounded by compaſſion that ſhe hathe of her ſpouſe Chriſt crucified: that in a maner ſhe fainteth & ſwowneth for ſorow/and mylteth or waxeth ſycke for the loue of her ſpouſe/ and ſo than ſhe ſwetely reſteth in our ſauiour Ieſu/ where ſhe redeth and ſeeth / vnderſtandeth and fyndeth what ſhe is/ & of what merYte or dignitye in the loue and fauour of god/for whoſe loue the ſonne of god wolde ſuffre ſo great and greuouſe tourmentes. Hereunto ſpeaketh ſaynte Bernarde: O good Ieſu / thou haſte made thy body, as a glaſſe vnto my ſoule. That whiche thou dyd ſuffre openly: I ſuffred pryuely. That whiche thou ſuffred of the miniſters of Cayphas openly: I ſuffred of the miniſters or wickednes of Sathanas inwardely. Thy face was couered, and alſo ſmyten or buffeted in the houſe of the prince of preſtes/and that was to put away the confuſion of our ignoraunce and ſpirituall blyndenes. We were ſumtyme darknes/ that was before our baptiſme/but nowe we walke in the lyght that was ſet or hanged vpon height vppon the aulter or candelſtycke of the croſſe/and from thence ſhyneth very bryght vnto our conforte. And ſo Chriſte by his paſſion doeth illuminate or lyghten our reaſon & vnderſtandynge. This is the ointement, wherewith (as ſaynt Iohn̄ ſayeth) our iyen ſhulde be anointed, that we myght ſe clerely. This is alſo the rodde, wherewith Ionathas toke of the hony and ate thereof: and ſo his iyen were lyghtenyd. This is more ouer the gall of the fyſſhe wherwith Thobie anointed his iyen: and ſo receyued his ſyght agayne. And ſo Longyne beynge blynde, and waſſhed with the blood of Chriſte: receyued his ſyght, and was alſo conuerted to the faythe. And ſo ye may perceyue howe the paſſion of Chriſte doeth illuminate our vnderſtandyng, and gyueth knowledge to ſuche perſons, faythfully and deuoutly remembrynge his paſſion. And this is through the gyft of vnderſtandyng to knowe god by his creatures/or in comparyng hym to his creatures/as we ſayd before. And alſo to be illuminat or lyghtened by the wrytynges and ſayenges of prophetes in the maner of contemplation or knowledge of thoſe thynges that be wrytten of our lord Ieſu Chriſte / whereby man begynneth to retourne to his owne

Apoc.3.D.

1.Reg.14. D.

Thob.6.B 11.C.

ſelfe/for by this gyfte of vnderſtandynge, he recouereth his ſpirituall ſyght/ whereby he may ſe and know his owne honour and dignitie/ ꝛ ſo retourne to his lorde god and ſe hym as it is poſſible for man in this lyfe. And therfore to this gyfte correſpondeth
Mat.5.A. the. vi. beatitude/ that is, Beati mundo corde: quoniam ipſi deum videbunt. Bleſſyd be the pure ꝛ clene in hert: for they ſhall ſe god. And ſaynt Auſten ſayeth that the ſyxt operacion or gyft of the holy gooſt/ that is the gyfte of vnderſtandynge, is conuenient and accordyng to them that be pure in hert. For they ſo clenſed ꝛ made pure: may knowe ꝛ ſe that, whiche the corporall iye or ſyght can nat ſe. And here note, that there be two maners of clennes of the herte. One is as a diſpoſicion to the ſyght of god/ which is a clenſynge of the wyll or affecte from all inordinate affections/ and this clennes is made or goten by the gyftes and vertues that perteyn to the wyll/ comonly called Vis anime appetitiua. The deſyrouſe power of the ſoule. There is an other clennes of the hert, which is as a complete ꝛ perfyte clennes/ whereby god is ſene. And this is the clennes of the mynde or vnderſtandynge purified ꝛ clenſed from all fantaſyes ꝛ errours/ ſo that the ſoule ſo purified, perceyueth the more clerely ꝛ truely thoſe thynges that be wryten or ſpoken of god/ ꝛ nat onely perceyueth them by corporall fantaſies, ne yet vnderſtandeth them as the peruerſe and obſtinate heretykes done declare them. And this clennes is opteyned or goten by the gyfte of vnderſtandyng/ wherunto correſpondeth (as I ſayd before) the. vi. beatitude/ that is, Bleſſyd be the clene in herte: for they ſhall ſe god. And faythe or fidelitie/ one of the fruytes of the ſpyrit, accordeth alſo herevnto. And as ye ſe that the fruite of the tree is the laſt thynge and mooſt delectable or pleaſaunt that we haue of the fruitfull tree: ſo be the fruites of ye holy gooſt the moſt pleaſaunt ꝛ delectable thynges that cummeth to man by the vertue and operacion of the holy gooſte. And ſo the ſpirite of vnderſtandynge, cummynge to the ſoule of man through the deuout and ofte remembraunce of Chriſtes paſſion: clenſeth it and purifieth the inwarde and ſpirituall ſyght of man/ whiche was derked and blynded by the ſynne of our fyrſt parent Adam/ and alſo doth cure and heale it with the knowlege of the worde of god/ as it were with a ſoueraine oyntment/ and doth make it ſo pure and lyghtfull, that it is apte to receyue or to beholde the clerenes of the
Mat.5.A. deytie. Clennes doth ſprynge of the gyfte of vnderſtandynge. And this clennes bryngeth in the viſion or ſyght of god/ and therfore Chriſte ſayeth: Bleſſyd be the clene in herte: for they ſhall ſe

god,

And therfore we ſayd before, that by the truth expreſſed ⁊ declared in the mooſt bleſſyd paſſion of Chriſte: men be illuminate through the feruent remembraunce of the ſayd paſſion, vnto the knowledge of the heuenly and godly truthes; that ſo they may be made apte vnto the reparacion of thorder of Cherubyn. For man in his fyrſt creacion was ſo made of god, that yf he had nat ſynned: he ſhulde euer haue ben preſence in the contemplacion of his creatoure and maker; that man, ſo ſeynge his lorde god: ſhulde euer haue louyd hym/ and ſo louynge hym: ſhulde euer haue cleued faſt vnto hym. And as ſo cleuyng faſt to hym, whiche is immortall: he alſo ſhuld haue had lyfe euerlaſtyngly. But man, for his inobedience, was caſt from the face ⁊ fauour of god. And by his ſynne, he was blynded with ignorance. And he was put from that inward lyght of contemplacion/ bycauſe he inclined his mynde ⁊ gaue it to erthly deſyres. And the more depely he gaue hym ſelfe to the deſyre of theſe vayne ⁊ tranſitory thynges: the more he forgat the ſwetenes of heuenly deſyres, whoſe taſte and knowledge he had loſt by his ſyn. And ſo he was exiled ⁊ baniſſhed from paradiſe, for his ſynfull conſcience/ and wandred about here in this vale of miſery, by inordinate concupiſcence. And alſo the hert of man whiche fyrſt, fyxed in the loue of god, was than ſtable ⁊ permanent, ⁊ in louyng onely one thynge, that is god, was at all tymes one: after that it began to ſlyde vnto vayne ⁊ worldly deſyres, it was diuided into as many thinges, as thoo thinges that he deſyred were dyuers ⁊ many. And ſo it foloweth conſequently, that ẏ mynde which cannat ne wyll nat loue ẏ one thyng, ẏ is very good ⁊ one in it ſelfe: ẏ mynde (I ſay) can neuer be ſtable. For ẏ mynde, nat fyndyng the ende of his deſyre ⁊ his purpoſe in thoſe thynges ẏ he loueth / ⁊ ſo euer labouryng in vayne ⁊ deſyryng that thyng which he can nat opteyn: can neuer reſt ſtably ⁊ quietly. And herof foloweth continuall mouyng without ſtablenes, labour without reſt, ronnyng without any ende of his ronnyng. And ſo the hert is euer vnquyet, vnto the tyme it cleue faſt by loue vnto one thyng, in the which his deſyre ſhall be ſaciate ⁊ fully content with pleaſure. And alſo he ſhall haue a ſure confidence and truſt, that that thynge whiche he ſo loueth, ſhall neuer be taken from hym / ⁊ this thyng is our lorde Jeſu Chriſte/ whiche is the way, truthe and lyfe eternall. Joh.14.A. And therfore he ſayth: Cum exaltatus fuero a terra, omnia traham ad meipſum. Whan I ſhalbe exalted vpon the erthe: I ſhall drawe all my elect people to my ſelfe. Joh.12.E. And thus his eternall father promyſed vnto hym by the prophet, ſayenge: Ab oriente adducam ſemen tuum.&c. Eſay.43.B uorum.&c. That is, I ſhall brynge thy ſede and faythfull chyldren or ſeruauntes from the Eeſt, by one parte of the croſſe. And I ſhall gader to the from the weſt, by an other arme or parte of the croſſe. And I ſhall ſay vnto Northe: Gyue to my ſonne his ſeruauntes by the thyrde parte of the croſſe. And I ſhall ſaye to the Southe parte of the worlde: Let not my ſonnes ſeruauntes to cum to hym, by the fourthe arme or parte of the croſſe. Brynge my ſonnes or chyldren from farre cuntreys, and my doughters from the extreme and vttermooſt partes of the erthe.

¶ Example of this gyfte or ſpyryte of vnderſtandynge. The. xxiii. Chapytre

Li.31.ca.41

Of this ſpirite of vnderſtandynge, whiche is at tymes gyuen to thoſe that deuoutly conſyder the paſſion of Chriſt, we haue example in the ſayd hyſtoryes of Vincent, of the olde named holy woman Maria de Ogines. Of whome he ſayeth thus: This bleſſyd doughter of Hieruſalem, adourned by the feruent remembraunce of Chryſtes paſſion with manyfolde vertues, & illumined in hyr mynde with the ſeuen gyftes of the holy ghooſt, and alſo hyr herte purified & clenſed with the gyfte of vnderſtandynge: ſhe was [illegible] with heuenly thynges. For ſhe, ſecretly withdrawynge from hyr herte all vayne, tranſitory, & ſenſuall fantaſies: gat vnto hyr mynde vniforme, immutable, & heuenly imaginacion. And the more ſhe was purged & drew nygh vnto the immutable vnitie of god: the more purely theſe heuenly imaginacions ſhone in hyr ſoule. And whan hyr ſpirit ſo purified was [illegible] brennynge in the fyre of feruent loue of god: ſhe aſcended into heuen by contemplacion, as the fume or ſmoke of inſence or other ſwete ſpices doth aſcende: & ſo walkyng in heuen as it were from place to place euer aſkynge, ſought about to fynde hym whom ſhe loued, god omnipotent. And ſo ſeechynge, ſhe was ſumtyme [illegible] with [illegible] of vyrgins, & was refreſſhed with thoſe [illegible] of holy martyrs. And ſumtyme ſhe [illegible] wonderfully [illegible] of the honorable cumpany of [illegible] ſhe is aſſociate to the cumpany of aungels. [illegible] from degree to degree, & walked with [illegible] the many places of heuenly paradiſe: whom ſhe [illegible] all their cumpanies: ſhe founde hym whom hyr herte moſt feruently deſyred, & there ſhe perfectly reſted. And whan ſhe was in that [illegible]: it pleaſed our lorde to ſhewe vnto hyr [illegible] whom ſhe loued: ſhe perceyued many thynges by the ſpirite of vnderſtandynge, whiche afterwarde whan ſhe was cum to hyr ſelfe, ſhe ſhewed by the ſpirit of prophecy. And ſo vpõ a tyme, whan the heretikes called Albigenſes were greatly multiplied, thre yeres before that the people were marked with the ſygne of the croſſe to go ꝛ fyght againſt them: ſhe ſayd that ſhe ſe many croſſes deſcende from heuen vppon a great multitude of people, whiche people moued of god, ꝛ feruent zele that they had to our ſauiour crucified, ꝛ intendyng to reuenge the great diſhonour of god, don by thoſe heretykes: cam frõ farre countreys. And whan they cam to a place called Mons gaudii. the mount of ioy: there were many of theym ſlayne by the heretikes. And than this blyſſed woman, though ſhe were in a farre countrey from ỹ place: yet ſhe ſe holy aungels makynge great ioye, ꝛ bearynge the ſoules of thoſe holy martyrs that were ſlayne in that battell, vnto heuyn, without any other purgatorye. And ſo this bleſſyd woman ſeynge this: conceyued ſo feruent deſyre to go vnto that place, ỹ no thynge ſhulde haue withholde hyr frome that iourney: yf ſhe myght haue gone without ſlaunder of hyr neighbours. And whã we with ſmylynge countenaunce aſked of hyr, what ſhe wolde do if ſhe were there: ſhe anſwered ꝛ ſayd: Though I can nat fighte: yet at leeſt I wolde there honour ꝛ glorifie my lorde god, ꝛ there confeſſe his name, where as thoſe wicked heretikes hath blaſphemyd hym and denyed hym. Other examples ye may ſe in the ſayd hiſtories, Ca.xlii.

¶ The gyfte of wyſdome is gyuen to man by the deuout remembraunce of Chriſtes paſſion. The.xliii. Chapitre.

There is alſo gyuen to man by the deuout and ofte remembraunce of Chriſtes paſſion: the ſpiryte or gyfte of godly wyſdom, wherwith god is knowen abſolutely without reſpecte vnto his creatures, or els by experience. As when we taſte of the ſwetenes of god. And therfore Sapientia is nat onely called a knowlege: but it is a ſauoury knowlege, thoughe the taſte of vertues. And this gyfte is gyuen to man, aboue all chefely as hauyng knowlege or pleaſure, ſo that hereby a man lerneth to diſpiſe all wantonnes, and myrthe of temporall delectacion or pleaſure, and all ſuche folyſſhnes, ꝛ begynneth to ſauour heuenly thynges, and to ponder them as thynges very pleaſant, true, and ſtable, or permanent. And erthly thynges he reputeth as

vayne & tranſitory, and alſo hereby he iudgeth the truthe of euery
thyng as it is in dede, & eſteemeth no more than nedeth. And of
Colo.1 B. this wyſdom ſaynt Paule ſayeth: Impleamini agnitione volun-
tatis dei in omni ſapientia et intellectu ſpirituali. I praye (ſayeth
ſaynt Paule) þ ye may be repleniſhed & fulfilled with the knowe-
ledge of þ wyll of god in all wyſdome & ſpirituall vnderſtandynge.
Ser.15. de diuerſis. And ſaynt Bernarde ſayeth, that there be .iii. maners of wyſdome.
One is the wyſdom of the hert. An other is þ wyſdom of þ mouthe.
And the thyrde is of the outwarde werke or dede. The wyſdom of
the hert ſtandeth in the weppynge & ſorowyng for our ſynnes paſſed
in deſpiſyng of all worldly pleaſures or profites, & in the deſyre of
heuenly thynges & eternall glory. The wyſdom of the mouth con-
ſiſteth in þ confeſſion of our ſynnes, in the laude & prayſynges of
god, & in the edifyenge of our neyghbours by godly ſpeche & exhorta-
tion. The wyſdom of outwarde werkes ſtandeth in this þ a man
lyue & be conuerſant with other men paciently, obediently, & in-
nocently or continently, ſo that faythfull & true obedience do mor-
tifie & ſubdue hys owne proper wyll. The continence do cut away
all carnall & worldly concupiſcence. And glad pacience do ſuſtayn
Capi.10.A. & beare manfully & ſtrongly all corporall & worldly aduerſitie. Of
the wyſdome of the herte, we may declare vnto you a figure or ex-
ample wrytten in the thyrde boke of the kynges, that is, how the
quene Saba, hearyng the great fame of Salomon: cam from þ
extreme partes of the erthe to here his wyſdom, & ſhe cam to hym
with a great company. And kynge Salomon taught hyr in all
thynges that ſhe would aſke of hym. And ſo ſhe ſeynge and conſide-
rynge the wyſdom, his houſe that he had buylded, his miniſters
and ſeruauntes, & the order of them, theyr rayment, his butlers,
and the ſacrifices or oblations that he dayly offered: ſhe (I ſay) conſide-
ryng all theſe, [illegible] fayled hyr, for great maruayl
and wonder that ſhe had therof. Morally or ſpiritually by this quene
Saba is vnderſtanded eche ſpirituall ſoule; whiche heryng of the fame
of [illegible], by inwarde inſpiration or outwarde prea-
chynge or redynge, [illegible] goodneſſe, loue, and
mercy [illegible] Chriſte, by the whiche mercy
he hath [illegible] ſoule with his grace [illegible]
[illegible]
[illegible]
called it agayne vnto lyfe. [illegible]
[illegible]
all hyr herte and mynde, with a great and [illegible]
with

with many leſynges & robberyes, & gret [illegible] [illegible] Salomon Chriſt, from the [illegible] parte of the erthe, that is fro ſynne, that is very farre from god. As the prophete Dauid ſayth: Longe a peccatoribus ſalus. Helth or ſaluacion, that is Chriſte, is farre from ſynners. And therfore ſynne is called the [illegible] parte of the erthe. For as moche as it ſeparateth & maketh man farre from god, [illegible] [illegible], & alſo bycauſe ſynne commonly doth inhabit the ſoules of erthly & worldly people. This ſpirituall quene may cam fro farre to here the wyſdom of our Salomon Chriſte. And his wyſdom is this, that we ſhulde be [illegible] to [illegible] [illegible], diſpyſe the worlde with all his pleaſures, & counte as [illegible] [illegible] thynges, that all thynges ſhuld ſauour unto us [illegible] is, that we ſhulde iudge & take euery thyng as it is in [illegible], after ryght reaſon. Alſo our Salomon Chriſt doth teche us [illegible], that yf we wyll auoyde eternall tormentes & paynes: we muſt feare the iuſtice of god, conſyderynge oftymes the ſuerty of dethe, and the uncertaynty of the houre of dethe, & to be aſhamed to [illegible] [illegible] laſtyng infamy and rebuke. Alſo he techeth us to haue [illegible] in our elections, actes, & dedes, that is to preferre ſpirituall thynges before corporall, eternall before temporall, heuenly before erthly, & honeſt thynges before vyle & unhoneſt thynges. This is the wyſdom of our Salomon Chriſte, this is farre from the wyſdom of the worlde. And therfore ſaint Paule ſayeth: Ubi ſapiens? ubi ſcriba? &c. Where is the wyſe man of the worlde? where is the ſcrybe and lerned man? Where is the [illegible] & purchaſer of this worlde? Hath nat god alſo [illegible] & declared the wyſdom of this world to be a folyſſhnes? Surely that wyſdom may wel be called a folyſſhnes, whereby the worlde is loued, & god diſpiſed. Worldly honours ben coueted & deſyred: & good maners loſt & deſtroyed; whereby riches is gote, but good conſcience is loſt & blynded. But now let us ſe how this true wyſdom of the herte may be goten by the remembrance of Chriſtes paſſion. For whoſo euer be [illegible] with Chriſt, through the deuout & continuall remembrance of his paſſion: ſhall [illegible] haue hygh contemplacion by the gyft of wyſdom. In this maner, folowyng the [illegible] & example of quene Saba. [illegible] [illegible] [illegible], our ſpirituall ſoule, [illegible] the fame of the wyſdom [illegible] of Chriſt our Salomon, whan ſhe remembreth how he is the ſone of god [illegible] incarnat & become man, & alſo ſuffred manifold paynes & [illegible] [illegible] upon the croſſe for our ſynnes, & how he ſuffred mooſt greuous [illegible] & ſhamefull dethe for our redempcion. And therfore ſhe [illegible] that [illegible] [illegible] [illegible] ſhulde [illegible] [illegible] [illegible]

Pſalm.c.xix.

1.Cor.1.C.

leſe that thynge whiche he bought ſo derely with his owne precious blood, yf he myght with any iuſtice or ryghtfully kepe it. And ſo conſyderynge theſe: ſhe conceyueth in hyr ſelfe a hope and truſt of forgyuenes. And thā ſhe maketh hyr ſupplicacion & prayer to god for his fauour & grace / & promyſeth to make amendes for hyr offences & ſynnes, as ferre as it is poſſible for hyr to do. ¶ Thā ſhe beholdeth & conſidereth his houſe that our Salomon hathe made/ that is, hyr owne body & ſoule/ & how hyr ſoule is made to that intent, that it ſhulde be the houſe & temple of the holy gooſt. Alſo ſhe cōſidereth how gloryous & goodly this houſe was made/ that is, to the ymage & ſimilitude of god. And how vylely & ſhamefully ſhe hath defoyled it by hyr owne ſynne. And ſo ſhe begynneth to haue wonder & marueyll of the great mercy of god, that ſo mercyfully wolde ſpare the ſynfull ſoule. Secondly, ſhe beholdeth ỷ meates of his table or borde/ that is, ſhe cōſidereth how mercyfully he doth nouryſſhe & fede ſynners with his benefites/ though in dede they be nat worthy to haue the bread that they eate. ¶ Thyrdly, our ſynfull Saba conſidereth his miniſtres & ſeruauntes/ that is, ſhe ſeeth how all creatures were create and made of god for to do ſeruyce vnto man/ and how they contynue theyr obedience and ſeruyce vnto man, though man be inobedient vnto his lorde god creatour & maker/ and ſo for his inobedience and ſynne: vnworthy the ſeruice of any creature. Fourthely ſhe conſidereth theyr beſtures and garmentes / that is, how mercyfully our lorde hytherto hath hyd and couered the pryuy ſinnes of our ſynfull ſoule/ though all thynges ben open to his ſyght and knowlegde. Fyftely, ſhe ſeynge his butlers: doth conſyder howe benignely our lorde god doth hyde and gyue to vs the wyne of contricion and deuocion. And therfore the prophete Dauid ſayeth: Potaſti nos vino compunctionis. Thou haſte gyuen vs to drynke the wyne of compunccion and ſorowe for our ſynnes. Syxtely, ſhe beholdeth the oblacions that our Salomon doth dayly offre/ that is, how Chriſt offred hym ſelfe frely vpon the aulter of the croſſe for our ſynnes/ and how the ſame body and bloode is dayly offered in the chyrche for our ſpirituall comforte. And this oblacion exceedeth all the other benefites of god gyuen to man. And thus our quene Saba, our ſynnefull ſoule, beynge the ſyen of hyr wyſedome in hyr hert Chriſte/ that is, beholdynge and depely conſyderynge all the premiſſes: ſhe ſwowned, and hyr ſpyryte fayled hyr. She had no ſpyryte/ that is of ſynne & iniquitie/ for that hath now lefte hyr. And bycauſe now the holy ſpirite of god hath entred into that ſoule:

Pſalm. 59.

soule: the wycked and vncleane spirite is expelled and put away. And now finally, as Salomon gaue to the quene of Saba many great & precyouse gyftes: so our kyng that hath wrought our saluacion in the myddes of the erth, doth gyue vnto the soule depely consyderyng the premisses, great treasures of knowlege & wysdom of vertue & grace, that mayde more tha she deserueth or asketh (I say) whan man inwardly consydereth how he ÿ was most myghty of power, was so dispitefully troden vnder fote for our synnes. He that was most wyse, was scorned & mocked as a fole. He that was best and all full of goodnes, was replenisshed with the bytternes of sorow. And he that was most ryghtwyse, to be condempned to the moost shamefull dethe. Whan a man (I say) considereth all these thynges: anon the mynde ryseth into a greate meruell & admiracion of ÿ worthynes & noblenes of god, wonderynge & meruelynge of the great benignite & charite of god towardes his moost wretched and vnworthy seruauntes. And than begynneth the mynde with a feruent desyre and burnynge loue to be kyndled towardes our lorde god. And the spirituall taste of our affection in a merueilouse maner is made moche pleasant and swete, and our appetyte is wonderfully refresshed. And so all our inwarde man is in a maner alienate & lyfte vp from hymself, and quietly doth rest in our lorde Jesu. O, a merueilouse thynge and neuer herde or sene before, that is that vnspekable swetenes shuld be founde in the moost bytternes. The moost bytter bytternes of our best beloued sauiour Jesu is merueilously turned in our louynge mynde, into a swetenes ÿ can not be expressed, rauysshyng and takynge into it the hole spirite of man, so that that swetenes ones tasted: all carnall and worldly pleasure wareth all vnsauory, and is excluded. And in this swetenes is the speculacion or wysdom of the person, contemplatynge & beholdynge our lordes passion made perfite. For herein he ioyneth & putteth to gyder the hyghe & incomparable swetenes that he feleth in the consideracion & beholdyng of that infinite goodnes of god, that it wolde please hym to suffre so vyle a dethe for vs, with that inestimable bytternes that he feleth or hath in hauynge compassion of the paynes & sorowes of his lorde Jesu crucified. And note here that that bytternes of compassion of Christes passion, doth grede in & by hyghe the mynde of man. And that admiracion or wonderful consideracion of the great goodnes of god in the same passion: doth eleuate & lyft vp the mynde so hyghe and gathereth & putteth it holly into god. And so alwaye as therein is founde & perceyued an vnspekable bytternes with an vnſpekable ſwetenes: therfore the mynde of the perſon that beholdeth & conſydereth this, wondereth at it, & ſo is alienated from hym ſelfe, & rauiſſhed aboue hym ſelfe, & lyke as yf he were all dyuine, he falleth into his louer god: where than the ſoule melted with loue, through the beholdynge of thineſtimable charitie & loue of god, is made as mooſt pure golde, purified in the hote furnays. And in the conſideracion of ŷ mooſt excellent benignitie & goodnes of god, that ſoule is anoynted & made fat with the mooſt pleaſant oyle of grace. It alſo obumbrate & ſhadowed with that ſonne of iuſtice: is made mooſt ſhynynge. The ſoule alſo clenſed and gadered in with that great bryghtnes: is abſtract & withdrawe from all wretchednes & ſorow. That ſoule beholden & accepted of god all godly: is made all godly, & ſo at laſt, it is abſorpt and rauyſſhed with an vnſpekable ioye & meruelouſe ſwetenes. And the ſpouſe here doeth reſt ſwetely with hyr ſpouſe, and amonges theſe pleaſaunt and ſwete embracynges, ſhe may than ſucke and drynke of the fountaynes of our ſauiour, the lyuely waters and true wyſdome. And here note that it perteyneth to this gyfte of wyſdom, not onely to beholde & conſyder godly & heuenly thynges: but alſo to rule and order the actes and operacions of man. In the whiche direction and order, fyrſt it apperteyneth to auoyde all euyll & vyce, that be contrary vnto true wyſdome. And therfore the feare of god is called the begynnyng of wyſdom: for aſmuche as it cauſeth a man to auoyde all euyll and ſynne. The laſt thynge perteynynge to wyſdom, or the ende of wyſdom: is to reduce all thynges to a due order and ende, and this perteyneth to peace. For as ſaynt Auſtyn ſayeth: Peace is a tranquillitie of order, that is, when all thynges ben brought to a quyet & due order. And therfore conueniently correſpondeth to this gyft of wyſdom the .vii. beatitude that Chriſte ſpeaketh of, ſayenge: Beati pacifici: quoniam filii dei vocabuntur. Bleſſed be the peacefull that make peace: for they ſhall be called the chyldren of god. And ſaynt Auſtyn ſayeth, wyſdome is agreynge and accordynge to the peacefull. In whom is no contrary mouyng or rebellyng, but his mouynges ben ſubiecte & obedient to reaſon. Sapiencia is called a ſauory ſcience, & ſo he hath his name a ſapore of ŷ ſapour, ſauour or taſte, as when the mynde is touched with the taſte of inwarde ſwetenes: he would gather in hym ſelfe all hole, by deſyre to reſt therin, leſt yf ŷ mynde ſhould remayne in ŷ conſyderacion of outwarde thynges, it ſhould ſhortly be infected by mixture pleaſure of ŷ body or of ŷ worlde: therfore he gadereth hym ſelfe all in quyete reſt, to whiche

Li.19. de ciuitate dei. capit.13.

Mat.5.A.

Li.1. de ser. dñi in monte. C.

he hath that thynge in whome is all his delectacion and pleaſure. And therfore the ſpyryte of wyſdom, whan he toucheth the herte with his ſwetenes, he tempereth outwardly the feruour ⁊ hete of concupiſcence / ⁊ ſo the concupiſcence ſubdued: he maketh peace inwardly/ to thintent that the mynd of man ſo hoolly gadred into that inwarde ioye: myght fully and perfitely be refourmed vnto thymage of god. And therfore it is wryten: Bleſſed be the peacefull: for they ſhall be called the chyldren of god. Mat.5.A. And that, for as muche as they haue the ſimilitude of the naturall and onely ſonne of god. As ſaint Paule ſayth: Quos preſciuit conformes fieri imaginis filii ſui. Rom.8.F. Our lorde hath predeſtinate and knowen before, his chyldren here in erthe, to be cõforme or made lyke vnto thymage of his naturall ſonne / whiche is called Sapientia generata. The eternally begotten wyſdome of the father. And ſo herby ye may perceyue that thoſe perſons whiche receyue the gyfte of wyſdom by the deuout and continuall meditacion of Chriſtes paſſion: attayne to be the chyldren of god. And this is it that we ſayd before, Capitul.2. huius part. that the great charitie of god that apered in the paſſion of Chriſt, ſhulde kyndle the fyre of loue towardes god ⁊ theyr neighbours, in the hertes of all them that deuoutly remembre the ſame paſſiõ, that thereby they myght be made apte vnto the reparacion of the order of aungelles called Seraphin.

¶ Here foloweth an example of this ſpirite of wyſdom. The.xix. Chapytre.

Example of this ſpyryte or gyfte of wyſdome we rede Li.31.ca.45 in the hyſtoryes of Vincente/ whiche wrytynge the lyfe of the ofte named Marie de Ogines, ſayeth in this maner. Hyr herte (thrughe the remembraunce of Chriſtes paſſion) was inwardely fulfylled with the ſpyryte of wyſdome/ whereby hyr wordes were very ſwete ⁊ confortable/ and all hyr werkes were made fatte or pleaſant with a merueylouſe ſwetenes of the ſpirituall vnction or ointement. She was meke in herte, mylde in hyr countenaunce, ſwete in hyr wordes, pleaſaunt in all hyr werkes, and drunken in charitie. One tyme, whan ſhe had lyen thre dayes cõtinually in hyr bed, there reſtynge mooſte ſwetely with hyr ſpouſe Jeſus Chriſte: hyr ioye and ſwetenes was ſo vehemente, that ſhe knewe nat how the tyme paſſed/ and ſo ſhe ſuppoſed that ſhe had ſcarcely lyen the tenthe parte of one quarter of an houre.

She had many meruelouſe and dyuers affections vnto our lord. Sumtyme ſhe was very hungery for god / and ſumtyme meruelouſe thyrſty and drye for god. And the more ſhe had hym or felte hym: the more her deſyre dyd encreaſe. And whan he wolde departe from hyr: than ſhe was ſorowfull / than ſhe cryed and deſyred hym to remayne and contynue with hyr / & ſumtyme ſhe wolde enbrace and holde hym faſt in her armes, that he ſhulde nat departe from her / and with many teares beſeched hym that he wolde ſhewe hym ſelfe more ofte tymes to hyr. Sumtyme by thre days or more (as it was ſene to hyr) he appered to hyr as a lytle chylde lyenge betwyxt hyr breſtys / whom ſhe enbraced and halſed / and hyd hym that he ſhulde nat be ſene of other perſons / and ſo ſhe lay kyſſyng and playenge with hym as with a chylde. Sumtyme he appered as a mylde lambe / layeng his hed in her lappe. Sumtyme our ſauioure appered to hyr as a dowue to conforte hyr. Sumtyme ſhe ſe hym as a ſhepe or a wedder with a bright ſterre in his forehed / goynge about the chyrche to vyſyte and conforte his ſeruauntes / as ſhe thought. And in dyuerſe ſolempne feſtes of our lorde he appered in dyuerſe maners, accordyngly vnto the feeſt. As on Chriſtmaſſe day, he appered to hyr as a chyld, ſuckyng his mothers breſtes / or lyenge in ẏ cradell / and than hyr affections was ordered to hym as to a chylde / and ſo accordynge to dyuers apparicions, ſhe had dyuerſe affections / and ſo throughout all the feſtes of the yere. In the feeſt of the Purificacion of our lady, comonly called Candylmas day: ſhe ſe our blyſſed lady offre hyr ſonne in the Temple / and how Symeon toke hym in his armes. And in this viſion ſhe had no leſſe ioye than yf ſhe had ben preſent at the ſayd oblacion whan it was actually don in the Temple of Jeruſalem. And in the proceſſion of this ſame feeſt, whan hyr candell was extyncte and without lyght by a long ſpace of tyme: ſodeynly there cam a great and moſt clere lyght from heuen, & dyd light hyr taper or candell. On good frydaye he appered to hyr as crucifyed and hangynge vpon the croſſe / but very ſeldome he appered to hyr in this maner, becauſe ſhe coulde nat beholde it / hyr ſorowe was ſo great: that ſhe was ofte thereby in peryll of dethe. Capit. 44. And whan any ſolempne feeſt by the courſe of the yere drewe nygh: ſumtyme. viii. dayes before that feeſt, ſhe felt in hyr ſoule a great ioye. And ſo ſhe hadde dyuerſities of affections, accordynge to the dyuerſitie of feeſtes after the courſe of the yere. Capit. 45. She ſe alſo ſumtyme as it were bryght beames commynge from the woundes of the crucifixe dyrectly vnto hyr / and ſo entred into hyr hert. And in all theſe thyng: ſhe had great delectacion ⁊ pleaſure/⁊ hyr ſpirit was meruelouſly cōforted therwith. This bleſſed woman alſo was moche wery of this miſerable lyfe/⁊ alſo was in a maner cōtinually ſicke for ÿ feruēt loue that ſhe had to god, ⁊ cōtinuall deſire to be in his preſence, with him in eternall felicitie. But yet in al theſe deſires, wepynges of this exyle or worlde: ſhe had one ſingular ⁊ ſpeciall comfort ⁊ remedie to refreſſh hyr in this vale of miſery, vnto ſuche tyme ſhe might cum vnto that ſhe mooſt deſyred/that is, ſhe had the heuenly Manna, aungels food/the ſacrament of the auter/the very body ⁊ blood of hyr dere beloued ſpouſe Jeſu Chriſte. This was hyr continuall comfort in all hyr troubles. She lerned by experience in this worlde that whiche Chriſt ſayd in his goſpell; Niſi manducaueritis carnem filij hominis et biberitis eius ſanguinē; non habebitis vitam in vobis. That is, Except ÿ ye eat the fleſſh of the ſonne of a vyrgyn, ⁊ drynke his blood: ye ſhal nat haue lyfe in you. Nor this ſayenge was ſene to hyr very harde or vnreaſonable, as it was to the Jues: but rather very ſwete ⁊ pleaſaunt. For in this holy Mana ſhe founde all pleaſure ⁊ all delectable ſauour a taſt by ÿ receyuyng therof/nat onely in hyr ſoule: but alſo it was to hyr mouthe as ſwete as hony. And nat only ſhe had this great comfort in the receyuyng of this mooſt bleſſed ſacramēt: but alſo in the ſyght therof. And therfore, after the tyme that ÿ preeſt had ſayd maſſe: ſhe deſyred hym to leue the chaleys bare ⁊ vncouered vpon the auter/to thintent that ſhe, ſeynge it: myght haue more perfyte mynde of the blood and paſſion of Chriſte. Many other examples ye may ſe in the forſayd boke of this bleſſed womā.

Capi.48.

Joh.6.f.

¶ The .iii. particle. Of the ſettynge of our lorde vpon the aſſe, and vpon hyr foole or colte

Many myſteries ⁊ prophecies were ſpoken ⁊ writen by the holy prophetes which were fulfylled by our ſauiour Jeſu Chriſte. One of them we ſhall ſhewe vnto you in this chapitre/⁊ how it was fulfylled in Chriſt. When ÿ tyme drewe nigh that our ſauiour Jeſus had determyned to redeme the worlde with his precyouſe bloode: that was the feaſt of Paſche/ at whiche feaſte the Paſchall lambe ſhulde be offered accordynge to the ordinaunce of god: our ſauiour Jeſu as the very true lambe, ſignified by the other lābe, wolde alſo voluntarely approche ⁊ cum nigh vnto ÿ place of his paſſion, where as he wolde be offred for the redemption of man. In that dede ſhewynge that he was mooſt redy to obey vnto the wyll of his father, and to meke hym to the to the mooſt ſhamefull ⁊ mooſt paynefull dethe for our ſaluacion. And what tyme it pleaſed his goodnes to take this iourney: we may mekely byleue, that our lady moued of her motherly affection: wold haue withdrawen hym ⁊ reteyned hym from that iourney. And in lyke maner his diſciples (as we may ſuppoſe) perſuaded hym to the ſame/ but he had other wyſe diſpoſed for all our ſaluacion. Wherfore in goyng towardes Hieruſalem, he went by the mount of Oliuet/ to ſignifie yͭ onely of pitie ⁊ mercy, ⁊ nat of neceſſitie, he cam to his paſſiō. This mount (as ſaint Hierom ſayeth) is called the moūt of Oliuet: for almoche as there dyd grow many Oliues/ of the which is made bothe creme ⁊ oile/ ⁊ by yͤ oile yͤ light of yͤ lampe is noriſſhed. And ſo it may be called yͤ mount of oile, creme, ⁊ of light/ ⁊ that to ſignifie the .iii. effectes of Chriſtes paſſiō/ yͭ is. In yͤ oile, is ſignified mercy ⁊ forgyuenes. In creme is ſignified yͤ vnction of grace. And by the light, is noted yͤ lyght of eternall glory. And theſe effectes we haue by yͤ merites of Chriſtes paſſion. Frō this mount he ſent .ii. of his apoſtles, ſignifieng the .ii. generall cōmaūdementes of loue, wherby all mankynde is abſolued from ſyn/ yͭ is, thou ſhalt loue thy lorde god with all thy herte. ⁊c. The ſeconde is, yͭ thou ſhalt loue thy neighbour as thy ſelfe. By theſe .ii. preceptes, yf they be truely kept: all ſyn is expelled/ ⁊ all iuſtice is performed. And he ſayd vnto his .ii. apoſtles, go vnto yͤ caſtell that is agaynſt you/ that is before your face at yͤ fote of yͤ mount of Syon. He ſayd yͭ that caſtell was agaynſt them or contrary to thē/ ⁊ that was true/ for there they ſuffred moche cōtradiction ⁊ many rebukes ⁊ alſo betynges/ as it is wryten in yͤ actes of thapoſtles. And there ye ſhall fynde an aſſe tyed, ⁊ her foole or colt with her/ the which colt was neuer ryden/ lowſe thē, ⁊ bryng thē to me. Spiritually, this caſtell ſignifieth yͤ worlde. The diſciples ſignifieth the preachers. For the worlde is euer contrary to yͤ prechers. The worlde loueth ⁊ foloweth ryches, honours, ⁊ vayne pleaſures. Contrary, the prechers do preche pouerty, abiection, ⁊ penance. The aſſe for her foliſſhnes, ſignifieth yͤ people of yͤ Iues. And yͤ colte yͭ was with her vntamed, ſignifieth yͤ gentiles for theyr pronite to ſyn ⁊ cuſtome of yͤ ſame. The aſſe is a beeſt vnclene, rude, foliſſh, ⁊ weke in hyr fore parte/ though ſhe be ſtrong behynd. Theſe beſtes were bounde. So was all mankynde before yͤ commyng of Chriſt, bounde in the euyll cuſtome of ſyn/ whiche bonde is moſt ſtronge of all other. For where all other bondes whan they be olde: they putrifie and ſo cum to naughte/ but this bonde of ſynne/ the longer it contynueth; the ſtronger it is.

Mat.21.A.

Sup Mat. 26.

Act.5.D. G.

There was neuer man that sat vpon this colte/ for the gentyles were neuer subdued to any reasonable law gyuen by god. Lowse them by your godlye and heuenly doctrine, from theyr errours & synnes: and brynge them to me/ conformed in true fayth & vertuouse maners: that they, lowsed from the bondes of theyr synnes: myght folow me in godly lyuynge. And whan our lorde shuld haue rydden vpon this asse or hyr colte: his disciples cast or put theyr garmentes vpon these beestes signifienge that our sauiour Jesu wolde nat reste or syt vpon the naked soule: excepte it fyrste be clad and couered with the doctryne and vertuouse maners of the apostles. Morally by this asse may be signified our body/ whiche is dull or rude, folyshe, auncient, weake before/ that is to spirituall and heuenly thynges: and stronge behynde/ that is, to temporall and vayne thynges. And by the colte, may be signified our carnall affection and vayn desyre. And these beestes ben tyed with inordinate pleasures. But we must lowse them by the feare of god/ and prepare them with morall vertues and worthy fruites of penaunce: that our lorde may rest & syt vpon them/ so that eche one of vs myght say with the Prophete; Vt iumentum factus sum apud te. I am made as a beest vnto the, redy to bere the/ therefore lay vpon vs what bourden it shall please the: and we shall bere it. And contrary wyse, let vs here what saynte Paule sayth to vs; Empti estis precio magno, portate Christum in corpore vestro. Ye be bought with a great and dere pryce; therefore bere Christe in your bodyes, paciently sufferynge his visitacion in all thynges. By those that brought this asse & hyr colt vnto Christ: may be signified those penitentes whiche do offre & brynge theyr bodies to god by due mortificacion/ and theyr soules by true contricion. As the bodye is signified by the asse: so may the spirituall soule be signified by the colte. Our lorde and sauiour Jesu, for to declare and shew his myldenes and mekenes, wolde nat ryde vpon a proude and highe horse: but as he was mylde and meke: so wolde he ryde vpon a mylde and homely beest, vpon an asse/ to signifie also that he wyll nat rest in proude and wrathefull soules: but in the meke and quyete soules. All this was done (as the Euangelyst sayeth) to fulfyll the Prophecy of Zacharie/ that is to say/ by this acte of our lorde, nat onely he shewed his mekenes: but also the prophecy of Zachary was fulfilled/ which sayde: Dicite filie Sion, exulta satis filia Sion, &c. Say ye to the doughter of Syon/ that is, to men dwellynge in Hierusalem/ which is the doughter of Syon: Be nat afrayd: but rather be glad & ioyfull.

Psalm. 72.

1.Cor.6.D.

Mat.11.A.

Zacha.9.B

hyte be excludeth all kinde of man, and simple wittes) and gyueth to them a suretye of ioye. Beholde (sayeth the Prophet Zachary) thy kyng (Christe) commeth to the, meke and gentyll, syttynge upon an asse & upon the colte of the asse. He commeth not with great pompe and pryde in charettes or hygh horses, nor yet with his armed men or power of his garde aboute hym: but in moost mekenes and lowlynes that myght be, to gyue unto us all an example, that yf we wyll to folow Christe: we must expell all pryde, & there [illegible]. Our lorde and sauiour Jesu wolde be honoured before his passion, not onely to shewe how that he was that selfe person of whom the prophetes dyd speke: but also to declare hym selfe to be very god, whiche myght chaunge and turne the hertes of men, his creatures, at his wyll and pleasure. For though the Jues had a mynde to slee hym, as they dyd shortly after, yet at this tyme he moued theyr hertes to laude and prayse hym. The Jues shewed them selfe in the contrary in thus acte & in his passion. On Palme sondaye they cryed and sayde: Blessed be he that is comed in the name of god. On good frydaye they cryed: Tolle tolle crucifige eum, Away with hym, hence with hym, crucifie hym. On Palme sonday, they called hym the kyng of Israell: But on good fryday they sayd, we haue no kyng, but the Emperour. On Palme sonday, they cast grene leues, floures, and theyr garmentes in the way before hym for great honoure: But on good frydaye they prepared for hym a great and heuy crosse, and made hym bere it, and after nayled hym theron. For the floures: they crowned hym with thornes. And at last they toke all his araymet and clothes from hym. Here was a meruelouse contrarietie in the Jues.

Mat. 21. A. Joh. 19. C.

¶ Here foloweth a prayer.

O Lorde Jesu Christe, [illegible] freely and with thyne owne wyll cam unto thy passion: cum also to me a wretche, by thy grace in to my herte and soule. And thou that than dyd repare me by thy deathe on the crosse: repayre me agayne that am fall in to synne. Repare me (I saye) by the merytes of that same moost blessyd passion. Graunte to me (lorde) that in all thynges I myght haue mekenes and lowlynes, and to subdue my fleshe to my spyryt quyetly unto the, that I may be made as a beest unto the, & thou syttyng upon me, & rulyng me as thy beest: may lede me us now unto ẏ taſte of inwarde peace, ⁊ deſyre of heuenly peace; and at laſt may brynge us unto the vyſyon and ſyght of the ſame eternall peace, Amen.

¶ The .vii. particle. Of theiectyon and caſtynge out of the byers and ſellers in the Temple.

After that our lorde Jeſus was thus gloryouſly receyued of the Jues: forthwith he went into the temple / teachynge unto us a forme and maner of good relygion, that we all ſhulde folowe; that is, to what ſo euer towne or place we go: fyrſte, whan we be come thyther: let us go unto the chyrch or other place of prayer, if there be any there; and ſo commendynge our ſelfe by deuoute prayers unto our lordes mercy: go and do ſuch buſyneſſe as we cam to do. Our lorde entred into the temple, and caſt out from thens the byers and ſellers ſignifienge thereby that the preeſtes of the Jues, as unworthy miniſters of god: ſhulde be eiecte and caſt out of ẏ temple. And note here as Criſoſtome ſayeth: A man to be pacient in his owne iniuries or wronges done agaynſt hym ſelfe, is moche laudable. But it is a great ſynne and moche reprouable, to diſſemble or leue uncorrecte the offenſes ⁊ iniuries done agaynſt god. And therfore Chriſte ſuffred paciently his owne iniuries: but the iniuries of his father, he wolde in no maner diſſemble or leue unpunyſſhed. Morally for our inſtruction, The feeſt of Paſke of the Jues (that is, of them that confeſſe the name of god, or els nedely confeſſe theyr ſynnes) drawynge nygh: our lorde Jeſus aſcended unto Hieruſalem; that is, unto the holy and deuoute ſoule of man, eleuate or lyfte up by grace. Hieruſalem was buylded upon a mount; and therfore it is wrytten that Chriſt dyd aſcende unto Hieruſalem. The temple in Hieruſalem was buylded in the hygheſt part of [illegible]; and it ſignifieth the mooſt excellente and hygheſt parte [illegible]; that is, the ſuperior or hygher part of reaſon; whoſe [illegible] is to onely contemple god and eternall thynges. Unto this temple our lorde doth aſcende by the affecte of his ſacramentes / ſo he byeth it with his ſpirituall preſence. And take good hede that there be ſome thynges ſpecially; whiche our lorde Jeſus wyll not ſuffre to be in this his temple ſignified by ſome thynges that be ſolde in the materiall temple; that is, the money of the chaungers / oxen, ſhepe, ⁊ dounes; the whiche he wolde not ſuffre to be in the temple. And alſo by

Omelia. 54. ſuper Joh.

Mat. 21. D
Luc. 19. G

theſe ſame foure, be ſignified foure vyces that [illegible] be folowe in theſe dayes amonges many relygiouſe perſones. ¶ The fyrſt is, ouermoche ſolicitude or beſy ſtudy in gettynge & keping of temporall goodes/and this is noted by the mony that our lord caſt abroode in the temple/The onely ſtudy or buſynes of temporall goodes is nat forbydden: but ouer moche ſtudy, & that it be nat in the temple/that is in the ſuperior part of our reaſon/which onely ought to intende to god and eternall thynges. Wherfore whan ſo euer any temporall buſynes is [illegible] in that temple: it is a greate ſynne & [illegible]. For the creature is put in the place of god/and temporall thynges, in the place of eternall thynges. ¶ The ſeconde is, the inordinate vſe of temporall goodes, & without circumſpecte conſideracion, or the wante of a due warenes to avoyde perylls and daungers. And this is noted by the oxen/for the oxe doth very gredely fede of the herbys or graſſe of the grounde/and therfore ſumtyme for his gredynes or haſtynes, he deuoureth and ſwaloweth vp that thynge that is noyſom and hurtfull vnto hym/whiche lyeth and is hyd amonge the herbes. So oftymes it happeneth that whan men wyll vſe theyr temporall goodes inordinately, and vnwyſely or gredyly/though he wolde take that is neceſſary: yet ſumtyme he taketh that is noyſum to hym. For ſuperfluitie and alſo corporall pleaſure, is oftymes lyinge and hyd vnder neceſſitie. ¶ The thyrde vyce or defaute is a dulnes and ſlouthfulnes to do good and vertuouſe werkes/and this is ſignified by the dowue/whiche before ſhe taketh hyr flyght: ſhe hath great deliberacion and taryenge/turnyng hyr hed on euery ſyde & lokyng rounde about to eſpye where ſhe ſhal flye/but oftymes in ye meane tyme ſhe is ſmyten with a byrdbolt/or els taken with the hawke. So a [illegible] oftymes vnto [illegible] ſlouthful or dull perſones. ¶ The fourthe is, a folyſſhe and inordinate feare/that is ſignified by the ſhepe/whiche is more folyſſhe than other beaſtes. And ſo [illegible] ſhe be lefte alone from the flocke, and is [illegible]: for folyſſhe feare ſhe wyll caſt hyr ſelfe [illegible]. So do folyſſhe fearefull men, for feare of [illegible] theyr body, or the loſſe or diſpleaſure of [illegible] perſones: they caſt awaye the fruyte of ſpirituall profyte: that is, leue [illegible] and [illegible] werkes. [illegible] as Chriſte entreth into the temple: all ſuche vyces ben expelled [illegible] in this maner. [illegible] as a whyppe of thre cordes. ¶ The fyrſte, is corporall [illegible]. ¶ The ſeconde, is trouble of mynde. And the thyrde, is ſpirituall admonicion, by the diſtincte ſpyrite and mocyon of the hooly gooſte. With this whyppe oure lorde doeth caſte out all theyſe foure byces from oure ſoules. And more ouer he tourneth ouer theyr chayres [illegible] and alſo all theyr bordes or tables whereon they dyd ſell / for that they ſhoulde nat lyghtely or eaſely cum there in agayne. And our lorde caſte oute of the ſoule all the helpe and ſuccours [illegible] ſynne. And oure lorde ſayde unto theym whome he droue oute of the Temple: It is wrytten by the Prophete Eſaye: Domus mea, domus orationis vocabitur, &c. My houſe / that is dedycate unto my honour and name: ſhall be called the houſe of prayer / and nat the houſe of rape or thefte / nor of marchaundyſe / vayne ſpeache, or vayne beholdynge. Hereof is gyuen unto us a greate confydence or truſt that oure prayers ſhall be herde. Wherfore elles wolde he moue us to pray in his temple / excepte he wolde there here oure prayers? It foloweth: Vos autem feciſtis illam ſpeluncam latronum. But ye haue made my Temple a denne of theues. The theues haue none other [illegible] but onely to gette temporall goodes / and howe ſo euer they may haue or gette theym: they regarde ne care nat / ſo that they may haue theym. And therefore they hyde theym ſelfes in ſecrete places or dennys / bycauſe that they wolde nat be taken or perceyued. It foloweth: Et acceſſerunt ad eum ceci et claudi in templum, et ſanauit eos. After this acte ſo done here: there came unto oure ſauyoure Jeſus Chriſt into the Temple many blynde men and lame men / and incontinently he cured and healed theym. And ſo they were as wytneſſes of the voyce and prayſynge of the chyldren that with loude voyce cryed in the Temple, and ſayde unto oure ſauyoure Chriſte Jeſu: Hoſhiah'na. That is as moche to ſaye: Saue us, or make us ſafe nowe.

And oure ſauyoure Jeſus anſwered unto theym / nat by wordes: but by his deedes / in curynge and gyuynge helthe unto the blynde and the lame men. As yf he ſhoulde ſaye: ye call me a ſauyoure, and [illegible] helthe [illegible]. [illegible] unto you [illegible]. The prynces of the preeſtes and the [illegible] the lerned men in the lawe [illegible] and merueyles / and hearyng the chyldren [illegible] hym [illegible] they [illegible] greatly moued agaynſt hym with [illegible] and malice. [illegible] commonly [illegible] can nat [illegible] here the prayſe of good men. And [illegible] they [illegible] hondes vpon hym for feare of the people [illegible]

[illegible] ſed

Eſay.56.E

Hier.7.B.

Mat.21.B

Mat.21.B

red hym, nor yet impugne his manifest and open myracles: yet they rebuked hym for ŷ he suffred the people so to reioice in hym/ and the chyldren also to prayse and laude hym as god so openly in the temple. And so they sayd unto hym: Audis quid isti dicunt? **Ibidem.** Doest thou here & perceyue what these people do say? As yf they sayd, thou shulde not suffre suche laude and prayse to be gyuen to the, whiche is onely due to god/therfore yf thou were an holy, iust, and good man: thou woldest refuse or declyne from suche glory and prayse. And Jesus aunswered, sayenge: Utiq. I here theyr prayssynges, and ought to here them/for this praysyng was preordinate of god longe before this tyme to be gyuen unto me/ for so it is wrytten by the Prophete Dauid: Ex ore infantium et **Psalmo. 8.** lactentium perfecisti laudem. That is, Thou good lorde hast perfourmed the praysyng (that thou ordred for thy son) to be fulfylled by the mouth or voice of infantes yonge suckynge chyldren.

¶ A prayer.

O Lorde, thou madest a generall sygne or token of thy terrible iudgement whan thou cast out of the temple all byers and sellars with a whyppe made of thre cordes/ shewynge in thy face or vpon the syght of thy deuinitie: I pray and beseche the lorde to graunt me to remembre ŷ & to consyder thy terryble presence, ŷ I myght feare the with an holye feare. For thy iudgementes be great and not to be serched/ whiche whan I consyder: all my bones quake for feare/for there is no man lyuynge vpon the erthe that is sure of thy glory/but all thynges be reserued as vncertayne vnto the tyme herafter to come/that we shulde euer serue the humbly & reuerently in feare/& also ioye in the with feare. Amen.

¶ The. viii. particle. Of the heuynesse or sorowe at the departyng of our sauiour Jesu from his mother Mary.

Although the euangelistes wryte lytle or no thynge of the heuy departynge of our sauiour Jesu from his mother: yet dyuers holy doctours, namely of the holy churche, haue shewed the same. And in especiall these dyuerse, Austyne/Bernarde, Anselme, and Ludolphus de Carthusia, haue that in this maner. The wednesday, after that Judas had made promyse to the Jewes that he wolde betraye Christe and delyuer hym into theyr handes: he came unto Bethany/ whereas Jesus was with his disciples. Christe knowynge well that Judas had solde hym/ and than was nyghe comynge, he

toke

toke Judas in his armes & kyſſed hym, whan he cam to Bethany / thereby ſecretely mouynge hym to forſake and leue his maliciouſe mynde. Alſo our lady the vyrgyn Mary, louyngely and frendely bad hym welcom / and aſked of hym, what he herde of hyr ſonne. And Judas ſayd, euery man ſpeketh good by hym. Mary moche loued Judas, bycauſe ſhe knewe that he was knowen and in fauour with the prynces of the preeſtes. But yf ſhe had knowen what he had done: I ſuppoſe hyr virginall hert wolde haue broken for ſorow. But bycauſe ſhe knew it nat: they went quietly to ſupper. At the whiche ſupper Judas ſet hym bytwyxte Jeſus and his mother Mary, for a token or ſygne that ſhortely by his treaſon: he wold deuide them a ſunder. And at this ſupper, Chriſt declared ſummarely the miſteries of his paſſion. And in his preachynge, whan he beholdynge Judas remembred his falſnes and dampnacion: Chriſte waxed very pale. For as ſaynte Thomas ſayeth: Amonges all the paſſions of the ſoule: heuynes doeth mooſt noy and hurte the body, and altre the body. And whan ſupper was done: the vyrgyn Mary ſayd to hyr ſonne Jeſus: My ſwete ſonne, I wolde ſpeke with the ſecretely. And than ſhe ſayd, O my comfort and my lyght / ſay to me the trouth, why waſt thou ſo pale at ſupper / & what ment thy wepyng and depe ſyghynges? My herte was almooſt broken thereby. And than Jeſus ſayd to his mother, O my bleſſed mother / thou knoweſt for what cauſe I was incarnate and made man in thy wombe / therfore ſith thou woldeſt knowe the cauſe of my heuynes: this is it. The tyme is cum and the houre is at hande, that I ſhall be departed from the by my mooſt bytter paſſion that I ſhall ſuffre for the redemption of man. Therfore whan I actually remembre this: it cauſeth ſuche heuynes in me. Than whan the vyrgyn Mary herd for a certeinty that the deathe of hyr ſonne was ſo nyghe at hande: Ah good lorde, how moche dyd ſhe ſorow? What wepynges, ſobbynges, and ſyghynges had ſhe? Euery motherly hert may imagyn. And than after hyr wepynges, ſhe wyllyng to moue hyr ſonne to ſum other maner & way of redempcion for the ſaluacion of man: ſayd, My dere ſonne, I knowe that thy heuenly father hathe decreed with his mercy to redeme mankynde / but all thynges be poſſible to thy father and to the. Wherfore yf it wolde pleaſe thy father & the: thou myght redeme mankynde by an other way, than by thy paſſion. Sithe therfore thou mayſt ſo do: I beſeche the it may ſo be. Herevnto Jeſus anſwered, O my mooſt ſwete mother, I knowe thy loue and charitie towardes me / but (good mother)

2.2. queſti. 136, queſt.1.

I muſt nedes more obey to god my father, of whome I haue my godhed: than to the, of whome only I haue my manhoode.

This ſame wednyſday Mary Magdalene ſent a meſſanger vnto Hieruſalem, to here and knowe what was there ſpoken of Ieſu. And this meſſanger ſayde that it was decreed by the councell of the Phariſeis, that Ieſus ſhulde dye/ and how that they wold crucifie hym. And than the virgyn Mary, with Mary Magdalene and Martha, cam vnto Ieſu and ſayd, O mooſt pitiouſe comfortour, go nat into Hieruſalem: for they haue concluded agaynſt the/ they wyll ſlee the. Abyde here/ we ſhall prepare the Paſchall lambe for the. Hereunto Ieſus ſayde, O my deare mother, O Magdalene, O Martha, The tyme determyned by my father, is cum, that I ſhulde redeme mankynde. It is neceſſary that my fathers wyll be fulfylled. Than the virgyn Mary ſayd to hym, O my mooſt dere belouyd ſonne, O my lyfe & light of myne eyen/ yf thou wylte nedes go into Hieruſalem, and dye: ſuffre me to dye with the, or els before the. Ieſus anſwered & ſayd, O my mooſt kynde mother, all my diſciples ſhall forſake me, and the faythe ſhall peryſſhe and ceaſe in them for the tyme of my paſſion/ therfore it is neceſſarye that thou abyde with theym/ bothe to confyrme them in faythe, and alſo to comforte them. O my ſwete mother, I thanke the with all my herte for all thy benefytes and kyndenes that thou haſte done to me. Here frendes, loke vppon hyr motherly herte, and conſydre what heuynes and ſorow ſhe had, herynge theſe wordes of hyr dere ſonne Ieſus.

Erly on the thurſday in the mornyng, they bothe kneled downe/ and kyſſynge to gyther: toke theyr leue with many teares & wepynges. And as ſaynt Auſten ſayeth, Libro de verbis domini: Whan they went to gyther: the virgyn mary ſayd: O my mooſt ſwete ſonne, I ſhall no more here the. O ioy, full of the pleaſure of paradyſe, I ſhal no more touche the. O thou conſolacion of the worlde, I wyll neuer leue the. yf thou go: I wyll go. yf thou ſtande: I wyll ſtande. And than Ieſus anſwered with a wepynge and mournynge voice. O my dere mother, why doeſt thou trouble me with thy weppynge: ſithe the heuynes that I haue for my paſſion is ſufficient for me/ So ofte doeth the ſwerde of ſorow perce my herte: as ofte as I ſe the wepe, or any teare fall frã thyne eyen. Wherfore I beſeche the mooſt naturall and louynge mother to go with my welbelouyd Magdalene into hyr houſe/ to whõ I commende the/ and ſo with great ſorow departed. And at this mooſt heuy departynge, ſhe ſayd vnto Iudas, O Iudas, I commende my mooſt dere beloued ſon vnto the. yf thou here any thynge contrary to hym: ſhew hym of it, that he may be the moꝛe ware. And herof ſayeth ſaynt Bernarde, O blyſſed vyꝛgyn Mary, thou dyd nat know that thou commended thy mooſt innocent ſonne to a foxe mooſt falſe and ſubtile. Thy mooſt meekeſt lambe, to a wolfe. Thy ſonne, very truthe: to a crafty lyer. And ſo the ſoꝛowfull mother departed from hyꝛ ſonne / ſeynge that it wolde be non other wyſe. O, what (ſuppoſe you) ſayd than Magdalene, Martha, and other women there preſente, vnto our lady? Let euery man thynke as his deuocion ſeruyth hym. I thynke they myght ſay, as it is wrytten in the Canticles, O mooſt goodly of all women / whyther is thy mooſt dere beloued gone? Where hathe he hyd hym ſelfe? We wyll go ſeeke hym with the. And the ſoꝛowfull vyꝛgyn myght anſwere, My comforte, my lyfe, my ſonne doeth go in a ſtrayt and harde way / byſet rounde about with his enemies. &c. Cãti.v.D.

¶ The .ix. particle. Of the ſupper oꝛ maundie of our loꝛde.

WHan the tyme of the miſeracions and mercies of our loꝛde was cum, in the whiche he had diſpoſed to ſaue his people: & to redeme theym / nat with corruptyble golde oꝛ ſyluer: but with his owne precious blood, before he ſhoulde departe frome his diſciples by his coꝛpoꝛall dethe: he wolde make vnto them a ſupper, foꝛ a ſigne & memoꝛiall of thynges paſt, and alſo to fulfyll the miſteries that were to be fulfylled. Therefoꝛe our loꝛde Jeſus, required of his diſciples, where and in what place he wolde haue the Paſchall lambe prepared foꝛ hym and them: He ſente Peter and Iohn̄ to Luce.xxii.B. one of his louers in the mounte of Syon, where as was a goodly and a great chambꝛe ſtrewed and made redy foꝛ hym / and there they prepared the Paſchall lambe foꝛ hym. By Peter is ſignifyed good operacion oꝛ actyue lyfe. And by Iohn is noted deuoute contemplacion. Theſe .ii. prepare the Paſcall lambe / that is, they diſpoſe a man duely and reuerently to receyue the holy body of our loꝛde, ſignified by the Paſchall lambe. They prepare this ſpirituall lambe in a greate lofte oꝛ chamber / that is, in the ſoule of man, eleuate and lyfte vp by feruent deuocion / and great by longanimitie / bꝛoode, by the bꝛede of charitie / and ſtrawed by the diuerſitie of vertues. And whan all thynges were prepared in this chambꝛe: Jeſus dyd entre with his diſciples / to whom the Paſchall

call lambe roſted, was brought furthe. And grace ſayde, or blyſ-
ſyng made by our lorde: they eat it with the iuſe of wylde letuſe.
And note that in this ſolempnitie of Paſce, there were foure thyn-
ges/that is, the Paſcall lambe, pure wheat brede without leuyn/
wyne, and the iuſe of wylde letuſe/to ſignifie that no man might
cum worthely to eat of the true lambe, the body of Chriſte: with-
out bytternes and compunction of herte for theyr ſynnes. This
refection alſo doeth ſignifie theternall refection of glory that ſhal
be in the ende of the worlde. Than Jeſus ryſynge from ſupper/
his diſciples ſyttynge and eatynge: he ſayd, I haue with a great
Luc.22.B desyre deſyred to eat this Paſcall lambe with you before my paſ-
ſion. This worde deſyre, twyſe ſpoken: doeth ſignifie a mynde
of two deſyres. One was, ẏ the olde teſtament ſhuld be finiſhed:
and the new ſhuld be begun. And this was mooſt his deſyre. For
all the dayes of his lyfe he cam̄e after vs with a mooſt feruent de-
ſyre of our helthe. And we, yf we can nat at ſumtyme haue good
myndes and deſires: at the leeſt let vs haue a wyl to haue ẏ good
Pſal.118.D deſyre, accordynge to the ſayenge of Dauid: Concupiuit anima
mea deſiderare iuſtificationes tuas. My ſoule hath coueted or de-
ſyred to deſyre thy iuſtificacions. After this, Chriſte toke bread
and wyne/and gyuynge thankes to god: blyſſed them/and ſo con-
uerted the bread into his owne body/& the wyne into his bloode/
and gaue it vnto them/ſayenge, take and eat/this is my bodye/&
drynke of my bloode. And here he ſhewed his great deſyre ẏ was
to cum/that is, to ſhede his bloode for our redemption/that after
the immolacion & offerynge of the figuratiue and Paſcall lambe:
ſhulde folow the oblacion of the very true lambe Jeſus Chriſte.
And ſo the olde figures ceaſſed/and all thynges were made new:
whan that Chriſt conuertyd and turned bread and wyne into his
Exod.12.B precyouſe body and bloode. And here note that in the boke cal-
led Exodus, there were determined many thynges that were re-
quyred to the eatynge of the figuratiue & Paſcall lambe/whiche
alſo ſpiritually be requyred to theatynge of the verye true lambe
1. our ſauioure Jeſus. Fyrſt it ſhulde be eaten onely of them that be
circumcidyd: ſo ſhulde we be circumcidyd by the cuttynge away
2. of our olde ſynfull conuerſacion and lyfe. Secondely, it ſhulde
be eaten with the iuſe of wylde letuſe/ſignifienge that we ſhulde
3. haue bytter contricion for our ſynnes. Thyrdly, with pure whete
breade without leuyn, betokenynge the puritie of our conſcience
4. without leuyn of ſynne. Fourthly, theyr clothes ſhulde be gyr-
5. ded vp: ſignifienge oure chaſtitie of body & ſoule. Fyftely, they

ll.iii ſhulde

ſhulde haue ſhoes vppon theyr fete/ betokenynge that our affecti-
ons ſhulde be ſeparate from all erthely thynges. In a ſigne alſo
or token herof, our lord fyrſt waſſhed the fete of his diſciples, be-
fore that he gaue to them his body and blood. Syxtely, they ſhuld 6.
haue ſtaues in theyr handes/ notynge therby that we ſhulde dili-
gently kepe our ſelfe. ¶ These ſyxe forſayd condicions ben re-
quyred in vs, as concernynge the auoydaunce of vyce and ſynne.
And in lyke maner, ſyxe thynges ben requyred in vs yf we wyll
worthely receyue the ſacrament of the aulter, as concernynge the
operacion of good werkes and gettynge of vertues. Fyrſt, that 1.
it be eaten in one houſe/ that is, in the vnitie of the chyrche/ that
we be nat diuided from the chyrche by any ſciſme or hereſye.
Secondly, that we take or eat it with our neighbours, as many 2.
as ſhall be ſufficient to eate it/ ſignifienge the loue and concorde
with our neighbours. ¶ Thyrdly, that it be nat eaten raw/ that 3.
is, withoute the fyre of loue/ ne yet ſodden with water of car-
nall pleaſures: but roſted with the fyre of feruent deuocion.
Fourthly, it ſhulde be eaten haſtely: betokenyng our feruent de- 4.
ſyre and delectacion folowynge. ¶ Fyftely, it ſhulde be eaten all 5.
hole/ bothe hed, fete, and the inwarde partes/ ſignifieng that we
ſhulde be incorporate vnto Chriſte with a hole and true fayth/ be-
leuynge the diuinitie of Chriſte: whiche is the hed/ alſo his hu-
manitie, body, ⁊ fleſſhe/ whiche is as the fote/ and alſo his ſoule,
whiche is as the inwarde parte. ¶ Syxtely, they ſhulde breke no 6.
bone of the Paſchall lambe/ ſignifienge the ſymple veneracion ⁊
worſhyppynge of this ſacrament/ nat dyuydyng the godhed from
the manhode/ nor the fleſſhe from the blood/ for vnder euery parte
of the hooſte conſecrate, there is hole Chriſte, bothe god ⁊ man/
ſoule, body, and blood. Wherfore who ſo euer receiueth the ſacra-
ment of the aulter vnder the forme of bread only: he receyueth hole
Chriſte god and man/ ſoule, fleſſhe, and blood.

¶ A prayer.

O Lorde Jeſu Chriſte, whiche in the euyn tyde made thy laſt ſupper with thy diſciples in a greate and large chaumbre ſtrawed and made redye for the/ and there fedde theym with thy mooſt ſacrate body and bloode: make my herte (I beſeche the) a great ⁊ large chaumbre prepared for the. Enlarge in it trewe fayth, hope, and charitie. Magnifie or make it great, with longanimitie, pacience, ⁊ mekeneſſe/ and ſtrawe it with all maner of vertues.

Graunt me lorde that my herte contrite and thus prepared: may take and receyue the after my pore maner/ whom heuyn and erthe are nat able to take and conteyne: that by thy grace inhabytance in me, I may thynke and performe in dede all thynges pleaſyng to the/ and declyne or auoyde all vyce and ſynne by perfyte hate of them/ and ſo contynuynge vnto the ende: I may worthely receyue thy preciouſe body and blood in the ſacrament of the aulter.

A M E N.

¶ The .x. and laſt particle of this fyrſt parte. Of the waſſhynge of his diſciples fete.

WHan this ſupper was done. and the Paſchall lambe eaten, and whan the deuyll had put into the herte & wyll of Iudas to betraye Chriſte, nat dyrectly mouynge his wyll, as the ſoule moueth the bodye: but onely indyrectly by ſuggeſtion mouynge and perſwadynge hym to betray Chriſte/ and he conſented therunto. And here note that the deuyll can nat put euyll thoughtes into ẏ hert of man: but onely offer them vnto man/ which yf the man receyue theym/ and that appere to the deuyll by ſum outwarde ſygne or token: than the deuyll bloweth at this coole to kyndle and make the fyre burne/ that is, he ceaſſeth nat to perſwade and moue that man to conſent vnto that ſynne. And ſo it appereth that the deuyll can nat caſt a man downe and ouercum hym: except the man caſt hym ſelfe fyrſte downe, and rendre his armour vnto his enemy/ that is, excepte he conſent to the ſuggeſtyon and

Ioh.13.A. mocion of the deuyll. This ſupper (I ſaye) done, and the Paſchall lambe eaten/ whan the deuyll had moued Iudas to betraye Chriſte, and he conſented to the ſame: than Ieſus knowynge as god, that his father had gyuen and taken into his handes and power all thynges/ alſo his enemy and traytour Iudas, and the Iues his perſuers: yet to ſhew and declare his great pytie/ & to leue to vs an example of his perfyte mekenes: he wolde nat ſtyll ne take vppon hym the power or myghte of god, or offyce of a lorde, but rather the offyce and name of a ſeruaunte. He dyd make hym ſelfe to be a ſeruaunt; for he came to do ſeruice: and nat to receyue the ſeruyce of other. And therfore he aroſe frome his ſupper of the Paſchall lambe, wyllynge than to waſſhe the fete of his dyſcyples there beynge; and ſo cauſyng water to be brought vnto hym: he put of his vtter garmentes/ & gyrdyd hym ſelfe with a lynen clothe. Than he put the water into a baſen with his owne handes/ and ſo charitably, ſo honeſtly, and ſo ſeruiceably prepared: he cam to waſſhe his diſciples fete that were defoiled with the claye and duſte of the erthe/ for they wente bare foted. And ſo he waſſhed theyr fete, & wyped them with the clothe wherwith he was gyrte: and thus he fulfylled the office of mekenes. And whan he came to Petre/ he wolde nat ſuffre hym to waſſhe his fete, but ſayd/ thou ſhalte neuer waſſhe my fete. And Jeſus ſayde, yf I waſſhe nat thy fete: thou ſhalte haue no parte of my blyſſe with me. Than Petre, fearynge this ſentence: ſayd, Waſſhe (good lorde) nat onely my fete: but alſo my handes and my hed. And Jeſus ſayd: He that is waſſhed, he nedeth no more to waſſhe but his fete/ for than he is all clene. What this ſignifieth: ye ſhall know afterwarde. It foloweth in the goſpell of John: ye be now clene, for I haue waſſhed you/ but ye all be nat clene. This he ſpake for Judas, that ſhuld betray hym that ſame nyghte/ and therefore he was nat clene. There be two thynges ſpecially, whereby a man is made clene from ſynne/ that is, almoſe dede, and charitie. Judas had nat the fyrſt: for he was a thefe, and toke vnto his owne vſe ſuche thynges as ſhulde haue be gyuen to the pore. Alſo he betrayed his innocent maiſter, contrarye vnto charitie/ and ſo Judas was nat clene. O thou chryſtyan/ conſyder here dylygentely euery poynte of this waſſhynge: for they be full of mekenes and loue. Beholde what is done: for it is very deuoute. Here the hyghe maieſtie of god, and mekenes of the maiſter, dyd enclyne & bow hym ſelfe downe to the fete of pore fyſſhers. He knelyd on his knees, and bowed his hede before his diſciples ſyttynge/ and ſo waſſhed theyr fete with his owne handes/ dyd alſo drye them and kyſſe them all. Beholde here the exemplar of all myldenes and mekenes, the creatoure and maker of all creatures, the fearefull iudge of bothe quycke and deade: knelynge here before the fete, nat onely of his louynge diſciples: but alſo before the fete of the falſe traytoure Judas. O thou man/ lerne here of thy lorde/ for he is bothe meke in herte, and gentyll in his conuerſacion. Be thou confounded of thy hyghe mynde. Arte thou nat aſſhamed of thy pryde and impacience? He that is ſyttynge aboue the high order of angels, called Cherubyn, waſſheth the fete of his enemy & traytour: and thou erthe & duſt, aſſhes & cley, exalteſt thy ſelfe, & thynkeſt great thynges of thy ſelfe. Conſyder dilygently how our lorde ſtereth & moueth vs by his examples & alſo by his wordes vnto mekenes.

Joh.13.B.

Therfore, after that he waſſhed his diſciples fete, ſhewyng therin
to vs an example of great mekenes: he ſayd to vs: Exemplum de-
Joh.13.B. di vobis vt quemadmodum ego feci vobis: ita et vos faciatis. I
haue gyuen to you an example, that as I haue done to you: ſo
Mat.11.D. ye ſhulde do. And alſo he ſayde in an other place: Diſcite a me,
quia mitis ſum et humilis corde. Lerne of me/ for I am mylde in
conuerſacion and meke in herte. And in this, he kept a conue-
nient maner of teachynge. For as ſaynt Luke ſayeth: Cepit Ie-
Act.1.A. ſus facere et docere. Jeſus began fyrſte to lyue and do well/ and
after that, he dyd teache other to do the ſame. Spiritually, by
this outwarde waſſhynge of the fete, oure lorde dyd note the in-
warde clennes of our ſpirituall fete, which be our loue and affec-
tions. For theſe ſpirituall fete do bere vs where ſo euer we go frō
our ſelfe/ or without vs. And as our bodyly fete hath ofte tymes
nede of waſſhynge: ſo oure ſpirituall fete. For thoughe we be
hoolly & clene waſſhed by the ſacrament of Baptym, in ſo moche
that yf we kepe that innocency and clennes that we by that ſacra-
ment receyue, vnto our dethe: we be ſure to go to heuyn without
any other waſſhyng: yet for aſmoche as there is very few or non
that kepe that puritie of theyr baptyſme after that they cum to the
yeres of diſcrecion, but yͭ oftymes they fall in one thyng or other
& that through the fraile condicion of our mortall nature, ſo that
they defoile theyr fete with worldly, vayne, or carnall affectiōs:
therfore it is neceſſary yͭ they oft waſſh theyr fete with cōfeſſion &
teres of cōtricion. For who ſo euer after his baptym do fall to ſyn,
& be nat waſſhed with yͤ water of penaūce: he ſhall haue no parte
with Jeſu in his glory. By this waſſhyng of yͤ fete, our lord al-
ſo doeth note the clennes of our ſpirituall fete/ whiche ſpecially is
required in the receiuing of the bleſſed body of our lord. And ther-
fore he dyd waſſhe the fete of his diſciples befor he gaue to them
his gloriouſe body & blood: to ſignifie yͭ ſpirituall clennes is re-
quyred in the due receyuynge of the ſacrament of the aulter.

¶ A prayer.

O Mylde Jeſu, and the exemplar of very mekenes/ whiche waſſhed the fete of thy diſciples/ I aſke and alſo beſeche the lorde, purge & clenſe thou myne affections/ that I ſo purified in bothe fete, & kyndled with a double charitie/ that is, with the loue of god and of my neighboure, I might ſurely cum to the my purifyer and clenſer. Kepe me clene good lorde vnto the ende of my dayes/ and clenſe me frome all ſpottes of ſynnes, that all my negligencys and alſo ſynnes forgotten: myne enemyes, confounded and rebuked, myght go fro me at the houre of my dethe / whiche ſpecially wyll lye in awayte of me at that houre. Directe and ordre my fete lorde in to the waye of peace / that I delyuered from the handes and power of all myne enemies: myght bleſſe & prayſe the with all thy electe ſeruauntes worlde without ende.

AMEN.

¶ Here endeth the Prohemye or fyrſte part of this treatyſe. And here begynneth the ſeconde parte, called the execucion.

The execucion of this glaſſe, ſhal be a contemplatyue declaracion of our lordes paſſion, approbate & taken of many holy doctours. As of ſaynt Hierom, ſaynt Auguſtine, Bernarde, Simon de Caſſia, Reynarde de Laudenburg / and for the more part, taken of Ludolphe carthuſience. And we ſhall folowe the proceſſe of the goſpell / begynnyng this declaracion of the paſſion, where as ſaynt John the euangeliſt begynneth the paſſion of Chriſt / that is, in the .xviii. chapitre of his euangely. And we ſhall deuide this part into .lxv. articles. And euery article ſhall ſhewe ſome notable poynt or payne that Chriſt ſuffred. And to euery article ſhall we adde a document or leſſon with a prayer / which prayers may ſerue vnto vs for two purpoſes or cauſes. Fyrſt, it is as a ſummary and brefe or ſhort recollection or declarynge of all that was wryten in the article and alſo document goynge before. Secondly, to kyndle the deuocion of the reders / whiche deuocion, that it may be more encreaſed: all thoſe thynges that Chriſte dyd than ſuffre, ſhulde be ſo muche imprynted in our hertes, and ſo pleaſaunt to vs: as yf he had only ſuffred them for vs, and our onely ſaluacion. And for this cauſe alſo, all the prayers be fourmed and made in the ſingular nombre / to the intent that we may applye them to our ſelfe. As it ſhall appere herafter in the ſame prayers.

¶ The fyrſt article

¶ The fyrſt artycle. Of the feare and heuyneſſe of Chriſte.

The fyrſte artycle of our lordes paſſion, is the voluntary takynge of feare and heuyneſſe. For as the euangelyſt ſayeth: Hymno dicto exierunt in montem Oliueti. For ſhortly after that the ſupper was ended, and the deuout ſermon the whiche he ſpake, was done: then he ſayd grace, and ſo they wente vnto the mounte of Oliuete. This ſermon is wrytten by the Euangelyſt John. And immediately after that ſermon: it foloweth in the begynnynge of the. xviii. Chapytre. Hec cum dixiſſet Jeſus: Egreſſus eſt cum diſcipulis ſuis trans torrentem Cedron. Mat. 26. C.

Capitul. 13. D. 14. 15. 16. et. 17. Whan Jeſus had ſpoken that longe and deuout ſermon: he went from that houſe where as he made his ſupper, nat abydynge there for Judas, whiche was gone to gete a great company of the Jues, for to take his maiſter Chriſte. Our lorde (I ſay) wolde nat abyde the cummyng of Judas in that houſe, [illegible] leſte parauenture his hoſte, or ſum of his famyly or ſeruauntes ſhulde haue ben euyll entreated by the cruell Jues or theyr offycers and ſeruauntes: and therfore he wente thens ouer the ryuer of Cedron. To ſignifie alſo to vs, that no man may attayne and cum to the pleaſures and ioye of heuenly paradyſe: except he fyrſte paſſe ouer the ryuer and water of penaunce. And ſo he paſſyng ouer that ryuer of Cedron: cam vnto a lytle vyllage that was at the fote of the mounte of Oliuet, called Gethſemany, where as was a garden or orcharde, into the whiche he entred with his diſciples. Gethſemani is as moche to ſay by interpretacion as Villa pinguedinis. The towne of fatnes. Sygnifyinge therby that by the increaces of his paſſion, he wold replenyſſhe vs with the fatneſſe of grace and vnccion of the holy gooſt. And that he went into the garden: doeth ſignifie that he wolde by his paſſion induce vs and brynge vs into the garden of vertues and ſpirituall ryches. And alſo that the maner of our creacion and redempcion ſhulde correſponde and reaunſwere vnto the maner of oure fyrſte tranſgreſſion and perdicion, whiche toke begynnynge at the ſynne of oure fyrſte father Adam in the orcharde of Paradyſe: ſo in lyke maner our reparacion that ſhulde be made by the paſſion of Chriſte, ſhulde haue his begynnynge alſo in the orcharde.

charde. And whan they were in this orcharde or garden; our lorde ſayd to his diſciples: Sedete hic donec vadam illuc et orem, orate ne intretis in temptationem. Syt here vnto the tyme I go and praye, and praye you that ye be nat ouercum by temptacion. It foloweth: Et aſſumpſit ſecum Petrum, Iacobum, et Johannem. And he toke with hym Peter, James, and John.

Mat.26.D
Luc.22.D
Marc.14. D.
Libro.13.

And here noteth Symon de Caſſia, that a perſone, put in greate agonyes or troubles, hathe neede to haue a certeyne trynytye of vertues, withoute the whiche trynytye, he fygheteth in vayne, his prayer is fruſtrate, and his contemplacion of lytle profyte. Fyrſte, he muſt haue a knowlege of thoſe thynges that he ought to do, that is, the lyghte of true faythe, wherby he knoweth all thynges neceſſarye for his ſaluacion. The ſeconde, is a rebellacyon and ſtrayte ſupplantynge or ſubduynge of vyces. The thyrde, is the aſſyſtante grace of the hooly gooſte. This trynytie of vertues is noted by theſe thre appoſtles, Peter, James, and John. And that appereth by the interpretacion of theyr names. For Peter is as moche to ſaye (by interpretacion) as knowynge, and ſo ſignifieth the ſtable knowlege of the faythe. James is interpreted a ſupplantoure or a ſubduer. And by John is ſygnyfyed the grace of god. And withoute this trinitie of vertues, all oure laboure is in a maner but loſte. It foloweth in the goſpell: Cepit Jeſus contriſtari et meſtus eſſe. Jeſus began to be heuye and ſadde. Marke ſayeth: Cepit pauere et tedere. He began to feare and to be yrkeſom or heuye. And here is the fyrſte poynte or artycle of the paſſion of oure lorde, that is, feare and heuyneſſe, whiche he voluntarely toke for vs: and that in the mooſte intenſe and hygheſt degree; and this is to be vnderſtonde in lyke maner of all other artycles. And note here the wordes of the Euangelyſtes, whiche ſayeth: Cepit Jeſus contriſtari, &c. Jeſus began to be heuye. They ſaye nat that he was heuye: for than that paſſion of feare or heuyneſſe, ſhulde haue had dominion in his ſoule. Whiche was nat trewe; for he toke that feare or heuyneſſe of his owne voluntary wyll, and that for many cauſes. As for the ruyne or fall of his dyſcyples. For the blyndeneſſe, enuye, and perdycyon of the Jues. For the deſperacyon and dampnacion of Judas. For the deſtruction of the citie and temple of Jeruſalem. And alſo for the bytterneſſe of his greuouſe paynes, and of the moſt ſhamefull dethe, that by the vertue of his godhed, he knewe before, that he ſhulde ſuffer it afterwarde. And therfore he ſayde,

Mat.26.D
Marc.14. D.

Triſtis

Mat.26.D Triſtis eſt anima mea vſq ad mortem. My ſoule is heuye vnto the dethe/that is, My heuynes is ſo intenſe and ſo greate, that yf it were any more: dethe ſhuld folow. Or els, My heuynes is ſuch, that it ſhall nat ceaſſe or leue me vnto the dethe. And note how he ſayeth, vnto the dethe/and nat thus, My ſoule is heuye for my dethe. For he toke this ſorowe and heuynes wylfully for thobedience of his father, and ſaluacion of mankynde. Libro.13. And here Symon de Caſſia noteth a good leſſon/that it is moche profitable to preuent heuynes by heuynes/that is, eternall payn and heuynes, by temporall heuynes. This heuynes in Chriſte dyd excede all the ſorowes and heuyneſſes of all the men of this worlde/for he ſuffred for all the ſynnes of all mankynde. And therfore he ſayeth Psalm.21. by the prophete: My god, my god, why haſt thou forſaken me? This is the cauſe. The wordes of my ſynnes hathe put me farre De Geneſi ad litterã. li.4.ca.9. from my helthe and conforte. Heuynes is than (for a truthe) a laudable & commendable paſſion (as ſaynt Auſtyn ſayeth) whan it procedeth of a ryght loue or good cauſe. As whan a man is heuy for his owne ſynnes, or for the ſynnes of other perſones. Alſo heuynes is taken profitably, whan it is taken for the ſatiſ- 2.Cor.7.C faction of our ſynnes. And therfore ſaynt Paule ſayeth: Que ſecundum deum eſt triſtitia: penitẽtiam in ſalutem ſtabilem operatur. That heuynes whiche is accordynge to the wyll of god: doeth [illegible] worke penaunce into our ſtable and ſure helthe. And therfore Chriſte, to do ſatiſfaction for the ſynnes of all men: toke vpon hym the mooſt heuynes that might be/and yet it excedyd nat the order and rule of ryght reaſon. Alſo he ſuffered payne in his body for the ſynnes of all mankynde. Whiche payne and ſorow exceded the ſorowes of euery perſon contrite. And no marueil that his ſorow was ſo greate/for it procedyd of a more depe or inwarde knowledge and wyſdom/and alſo of a more perfyte charitie and loue, than the ſorowe of any other man. And theſe be the cauſes wherby the ſorow of contricion is encreaſed. Alſo he ſuffered & Iſay.53.B ſorowed for all our ſynnes/as the prophete ſayeth: Vere dolores noſtros ipſe portauit. Truely he bare our ſorowes, and ſuffered for vs. Alſo Chriſte toke all the cauſes of our heuines/and therfore his heuynes and ſorow was the mooſt. It foloweth in the Mat.26.D texte: Vigilate et orate ne intretis in temptationem. He ſayd vnto his thre diſciples whom he founde ſlepynge, watche and praye; that ye be nat ouercum by temptacion. He watcheth, that doeth good werkes, and that kepeth hym ſelfe diligently that he fall nat into any heryſy or deceyte and erroneous opinion. Spiritus quidẽ

Promptus

Sup Mat. 26.

Luce.22.C

promptus eſt, caro autem infirma. The ſpyryte is prompte and redy to do well and to promiſe great thynges/ but the fleſſhe is infyrme ⁊ fraile to do good, or to ſuffre payne. And Chriſte ſpake this for the proude folyſſhe perſons whiche thynke that they may do what ſo euer they wyll. And herevnto ſaynte Hierom ſayeth: As moche as we truſt of the feruour and redynes of our mynde ⁊ ſpyryte: ſo moche we ſhulde feare of the infirmitie and frailtie of our fleſſhe. It foloweth: Et poſitis genibus orabat dicens: Pater ſi vis: transfer calicem iſtum a me. Jeſus kneylynge, prayed to his father/ſayenge: Father, yf thou wylte: thou may take this payn and paſſion from me. Our lorde here prayed after his ſenſuall wyll, to that that the reaſon of Chriſt dyd here expreſſe the affect and deſyre of his ſenſualitie as the aduocate of ſenſualitie for this tyme. And therefore whan he added in his prayer: Verumtamen non mea voluntas, ſed tua fiat. This nat withſtandyng, thy wyll be fulfylled/ and nat myne: He dyd expreſſe that this affection in hym was ſubdued to ryght reaſon/ that is, to his reaſonable and godly wyll/ by the whiche he wolde the ſame thynge that god his father wolde/ from whom by this wyll, he was nat diuided.

Luce.22.C

It foloweth: Et cum ſurrexiſſet ab oratione et veniſſet ad diſcipulos ſuos: inuenit eos dormientes. And whan he roſe from his prayer and cam to his diſciples: he founde them ſlepynge. This corporall ſlepe was a fygure ⁊ ſygne of the ſlepe of infidelitie/ wherwith they ſhulde be ſhortely greued and oppreſſed. Peraduenture ſum perſon may marueil how that they myght ſlepe, heryng of the dethe of theyr maiſter Chriſte? We may anſwere thus.

Mat.26.D

They were very heuy for his dethe/and heuines wyll induce and moue a man to ſlepe. Alſo it was than well forwarde in yͤ night. And thoughe they all dyd ſlepe: yet he blamed Petre rather than the other. Fyrſt, for bycauſe he booſted and ſayde, Though all other forſake the: I wyl neuer forſake the. Therfore he was worthy more to be rebuked. Alſo bycauſe he was the capitayne and chefe of thapoſtles/and therfore Chriſt rebuked hym for them all/ ſaynge to Peter thus: Sic? non potuiſti vna hora vigilare mecum? What Petre? mayſt thou nat watche one houre with me? As yf he had ſayd, How wylt thou dye with me, that canſt nat watche one houre with me? And in that that he ſayeth, one hour: he ſignifieth to vs, that the burden and tyme of temptacion, is very ſhorte in the reſpecte of the remuneracion or rewarde in glory.

And note, how that Chriſte dyd pray thre tymes one and the ſame prayer/ and after euery tyme he cam to his diſciples, and founde them ſleppynge. He dyd thryſe pray the ſame prayer: to ſignifie to vs (as ſaynt Bernarde ſayeth) that we ſhulde dyrect all our prayers to the father, to the ſonne, ⁊ to the holy gooſt, that we might haue ſpirituall ſtrength of the father, wyſdom of the ſonne, and a good wyll, of the holy gooſt. Or therefore he prayed thryſe, that we ſhuld exercyſe the thre powers of our ſoule in prayer/ that is, that our reaſonable power ſhulde be diligent in meditacion/ our affection and concupiſcible power, ſhulde be feruent in deſyrynge/ and our wrathfull power ſhulde be ſtronge in auoydynge all euyll. Chriſte alſo, after euery tyme of his prayer, cam to his diſciples, and founde them ſleppynge. At the fyrſt tyme, he rebuked them, as we ſayd before. At the ſeconde tyme, he ſuffred thē. And at the thyrde tyme, he commaunded them to ſlepe/ ſayenge: Dormite iam, et requieſcite. Slepe now, ⁊ reſt. And this was to ſignifie thre maner of ſlepys. And that the fyrſte, whiche is the ſlepe of ſynne, correſpondynge to the fyrſt ſlepe of the diſciples: is to be reproued. The ſeconde, that is naturall ſlepe: is tollerable, and to be ſuffered. And the thyrde, whiche is the ſlepe of contemplacion and glory: is to be deſyred of all people.

¶ Here foloweth a leſſon or inſtruction.

Of this artycle we may take this leſſon/ that whan we wolde pray deuoutly: that we ſhuld go to ſum ſecret place from the noiſe or cumpany of men. Alſo that we commyt all our tribulacions, heuynes, paynes, and infirmities vnto the wyll of god, as Chriſte dyd after his prayer/ thoughe it ſo be ẏ we pray and deſyre to be delyuered from theym, as Chriſte dyd: yet let vs ſubmyt our wyll to the wyll of god. Alſo let vs put all our tribulacions and paynes, as it were into the herte of Chriſte: deſyrynge and prayenge hym that he wolde performe and make our pacience perfite in the vnion of his paſſion/ and ſo offer them to ẏ laude and glorye of his father. For hereby oure tribulacions and paynes ſhall be greately dignified. For as the paſſion of Chriſte brought great fruite and comforte bothe in heuyn and in erthe: ſo our paynes and tribulacions, what ſo euer they be, yf they be in the foreſayde maner committed and commendyd in the vnion of Chriſtes paſſion: they ſhall be ſo fruytfull, that they ſhall bryng ioye, to the aungels in heuyn/ meryte, to the good perſones lyuynge in erthe/ forgyuenes, to the ſynners/ and great refreſſhyng and conforte, to the ſoules in purgatorye. And this is bycauſe Chriſte reputeth and accompteth all thynges done to any of his ſeruauntes, whether it be good or euyll: as done to hym ſelfe. And therefore he ſayeth in the goſpell: Quod vni ex minimis meis feciſtis: mihi feciſtis. What ſo euer ye haue done to one of the leeſt of myne: ye haue done it to me. And in an other place he ſayd to his diſciples: Qui vos recipit: me recipit, et qui vos ſpernit: me ſpernit. He that receyueth you: receyueth me/ and he that diſpiſeth you: diſpiſeth me. And ſo our ſauiour Chriſt taketh all our paynes and tribulacions committed to hym (as I ſayd before) as his owne/ and offreth them to his father as his owne with lyke effect and fruite, as is ſayd before. Therefore euery good and faythfull perſon ought moche to ioye in his tribulacions and paynes. For what ſo euer he ſuffre: Chriſte doeth confeſſe that he ſuffreth the ſame in hym and with hym.

Mat.25.D

Mat.10.D
& Luc.10.C

¶ A prayer.

O Lorde Ieſus Chriſte, ſonne of the lyuynge god, whiche at mydnyght thy paſſion drawynge nygh, wolde take vpon the, feare ⁊ heuyneſ for me mooſt wretchyd ſynner: graunt me continually ⁊ faythfully to referre all my tribubulacions, heuyneſ, ⁊ paynes vnto the, the god of my hert/ ⁊ yͭ thou wolde vouchesafe to bere them with me in the vnion of thy paſſion and heuyneſ. That ſo by the merites of thy mooſt holy paſſion, they myght be made to me fruitfull and profitable. Amen.

¶ Of the blody ſwet of Chriſte. The ſeconde article.

THe ſeconde artycle is the flowynge of the bloode of Chriſte into the erthe by the maner of ſwet, or of the blody ſwet of Chriſte, flowynge from his bodye into the erthe. For the ſeconde tyme that Chriſt prayed: for agony he ſwet blood/ and the aungell, deſcendynge from heuyn: appered to hym and conforted hym. It foloweth therfore in the goſpell: Factus in agonia prolixius orabat et factus eſt ſudor eius ſicut gutte ſanguinis decurrentis in terram. Chriſte was in a great agony/ and therfore he prolonged his prayer. And in this prayer for his great agony: his ſwet was as droppes of bloode runnynge downe from his body into the erthe. Here do our doctours

Luce.22.E

tours ſay, that whan our loꝛde Jeſus Chꝛiſte dyd ſo pꝛolong his pꝛayer: his moſt holy hert was greatly enflamed/ ⁊ ſo cōſequently all his hole body moſt holy ⁊ moſt innocent. In ſo moche, that thꝛughe that greate feruour of pꝛayer, and his exceſſyue loue and mooſt feruent deſyꝛe that he had to ſuffre and to dye foꝛ our helth. And of the other parte, thꝛugh the vehement angwyſſh and agony that he had in his manhode in the remembꝛaunce of his mooſt greuouſe paynes and ſhamefull dethe that he ſhulde ſuffre/ and thꝛugh the ſtronge reluctacion and ſtryuynge of ſenſualitie, naturally abhoꝛrynge that dethe, and therfoꝛe myghtely fyghtynge agaynſt it: foꝛ theſe cauſes (I ſay) the pooꝛys of his body were open, and ſo flowed out the blood foꝛ his ſwet. ¶That vehement angwyſſhe and exceſſyue loue conſtreyned the bloode to cum out of the vaynes agaynſt nature (as Bede ſayeth) in ſo moche that many dꝛoppes of blood ranne downe by his clothes and fell vpon the erthe. ¶The loue of god in the herte of Chꝛiſte, dyd ouercum in that agony his natural feare and the feare of his manhode/ and ſo the bloode of Chꝛiſte ſo quyckened and confoꝛted by this loue: was ſtyꝛred and moued, as yf it wolde haue cum all furthe of the body at that tyme, thꝛugh that exceſſyue loue/ as yf he wolde nat oꝛ might nat haue abyden the tyme of his dethe appointed whan all that blood ſhulde be vtterly ſheddyd. And ſo (I ſay) thꝛughe this vehement loue: the dꝛoppes of blood dyd iſſue and fall from the vaynes of his body. And as the inwarde cauſe of ſwet (after naturall phiſiciens) is the naturall hete, diſſoluynge that is hote and moyſt in the bodye: ſo the ſupernaturall cauſe of this bloody ſwet myght be the feruent hete and burnynge of his exceſſyue loue redowndyng from the herte of Chꝛiſte into al his hole body there diſſoluynge the vapoꝛouſe moiſture. Phiſiciens alſo ſay, that it is poſſible that a man may ſwet naturally thꝛugh the vehemēce of loue. In lyke maner, as our doctours ſay, Chꝛiſte ſwet blood aboue nature thꝛugh his vehement feruour of charitie/ foꝛ thā the moꝛe he appꝛoched to his dethe: the moꝛe he burned in loue foꝛ the feruente deſyꝛe of our helthe. O, how bytter and paynefull was this dethe of Chꝛiſte in it ſelfe: ſythe the onely imaginacion therof dyd ſo greatly chaunge thoꝛder of nature: foꝛ it dꝛew from all the partes of his bodye, dꝛoppes of bloode: as yf he had ſwet/ whiche blody ſwet ſhulde ſignifie and note to vs the helthe of his miſticall body/ that is, the catholicall chyrch. Hereto ſayth ſaint Bernarde: By the erthe moiſted with the bloody ſwet of Chꝛiſt: is ſignified that erthely men ſhulde be redemyd by the bloode of Chꝛiſte/

Sup Luc̄ li. 6. ca. 89.

Chriſte. By the whiche blood alſo he ſhulde reduce vnto lyfe, all the worlde ded in ſynne. Woo be to that wretchyd hert, that wyll nat be moiſted and made ſofte with this blood or ſwet. Beholde thou wretche the great tribulacion of this moſt mylde, gentyll, & louynge herte, in what angwyſſh it was: whan all his bodye on euery parte ſwet blood. O thou my ſtony herte, quake and tremble, and breke in peces, and moyſt thyne iyen with blody teres / for as thou mayſt ſe, thy creatour and maker is all wet in bloode for the / and that with ſuche plenty: that it ranne downe vpon the erthe. And ſurely, his body outwardly wolde neuer haue bene ſo wet with bloode: yf his herte inwardly had nat ben broken with ſorowe and heuyneſſe. Therefore the prophete ſayeth in the perſone of Chriſte: Contritum eſt cor meum in meipſo. My herte is broken within me. Psal.37. It Hier.23.B. The herte of our mooſte louynge Jeſus thus inwardly broken or cut: the outwarde ſkynne alſo was broken / ſo that his blood myght abundantly flow out vpon the erthe. And this bloody ſwette was very naturall and true bloode of the mooſt pureſt body of Chriſte. But as we ſayd before, it was nat ſhed naturally / for it is agaynſt nature, to ſwet blood.

⁂

¶ Doctrines or holſom leſſons.

IN this artycle we may take thre holſum and profytable leſſons. Fyrſte, by the apparicion of the aungell. &c. We be enfourmed that the holy aungelles of god do aſſyſt vs and alſo conforte vs in our prayers. Herevnto ſayeth the prophete Dauyd: Preuenerunt principes coniuncti pſallentibus. Psalm.67. The prynces or holy aungelles do preuent them that prayſe god or praye to hym with theyr helpe, and alſo be ioyned vnto them in theyr prayſynges. And in an other place he ſayeth: In conſpectu angelorum pſallam tibi. Psal.137. I ſhall ſynge to the, or prayſe the lorde, in the ſyghte or cumpaignie of aungelles. The ſeconde leſſon. In that that oure lorde in his agonye went vnto prayer, & alſo continued longer tyme in the ſame: we be inſtructe in all oure trouble or neceſſytye: to runne vnto prayer. And the more that oure neceſſytye is: the more to continue oure prayer. The thyrde doctrine, is taken of this pryncypall article / & is this / that in oure prayer we ſhulde be ſo

agony

feruent and intent therunto, that through the vehemence of our intencion and feruour of our deuocion: we ſhuld ſwet as it were bloode, by conformynge our ſelfe to the paſſion of Chriſte, & by the feruour of our loue vnto god. Herevnto ſayeth the gloſe, Ad Romanos.8. That that charitie whiche is in vs by the grace of the holy gooſt: that ſame doeth mourne/ that ſame charitie doeth pray for vs. And agaynſt this charitie, he that gaue it: can nat ſhyt his eares. Moreouer that charitie doeth mourne and pray, vnto it droppe blood. And that is, whan deuocion is ſo feruently kyndeled in the herte: that for the loue of god (yf nede requyred) he wolde nat be aferayd to ſhed his blood. And therefore pray ye deuoutly and hertely in the maner folowyng/ or in any other lyke maner after your deuocion. Gloſa ordinaria.

¶ A prayer.

O Lorde Jeſu Chriſte, ſonne of the lyuynge god, whiche in thy long prayer wolde be conforted of the aungell/ and in thy agony ſwet meruelouſly droppes of blood: graũt to me by the vertue of thy prayer, that thy hooly aungell myght euer aſſyſt me in my prayer, and conforte me/ that I reſtynge in the ſwete remembraunce of thy mooſt bytter paſſion: myght deuoutly ſwet the droppes of teares for thy bloode in thy ſyghte and knowledge. Amen.

¶ Of the vendition or ſellynge of our lorde. The thyrde article.

The thyrde article is the ſellynge of our lorde. Whiche ſellynge, though it began and was promyſed before the other two articles that we haue ſpoken of: as whã Judas went to the prynces of the preeſtes/ ſayenge to them: What wyll ye gyue to me, and I ſhal gyue hym in to your handes? Whiche was done vpon the wednyſday as we ſayd before in the fyrſt part of this boke. At whiche tyme this contracte was than begun & promyſed. As ſaynt Luke ſayeth: Pacti ſunt ei pecuniam dare, et ipſe Iudas ſpopondit. The Jues dyd couenaunde and promiſe to gyue hym money/ and Judas promiſed to fulfyll his ſayenge. Though (I ſay) this ſellynge was begun vppon the wednyſdaye: yet it was nat perfourmed vnto the tyme that Judas went from our lorde and his apoſtles after ſupper vppon the thurſday in the night, vnto the prynces of the Jues, and there receyued his money/ that is, thyrty pennys of ſyluer/ Marke.14. Luce.22.A.

ver; and ſo was that ſellynge perfourmed / and this article appered in effecte. And it is conuenient that this ſellynge be numbred amonges the poyntes of Chriſtes paſſion: for therby he ſuffered great diſpiſynge. What is nat a great rebuke & diſpiſynge to Chriſte, that he whiche is mooſt noble and good, and of infinite goodnes, in whom be all treaſures of wyſdom & knowledge hyd / whiche is alſo lorde of all lordes, and kynge aboue all kynges: to be eſtemed and ſolde for ſo vyle a pryce. Alſo the ſorow of Chriſte was moche encreaſed, in that that he was ſolde ſo vilely of his owne diſciple / of one of thoſe twelue whom he dyd choſe ſingulerly amonges all the worlde to be his apoſtels and meſſangers. And of this the prophet greatly complaineth in the perſon of Chriſte, ſayenge: Si inimicus meus maledixiſſet mihi: ſuſtinuiſſem vtiq;. Yf myne enemye had dyſpyſed me: I ſhulde quietely haue ſuffered and borne it. And in an other pſalme: Etenim homo pacis mee in quo ſperaui qui edebat panes meos, magnificauit ſuper me ſupplantationem. O, or truely the man of my peace (that pretendyd loue and peace to me) in whom I truſted / (for he kept all the mony that we had for the neceſſities of me & myn apoſtles / and alſo for to releue the pore people) whiche eat my bread & meat (ſat at the meat with me) This man (and pretenſe frende I ſay) hathe magnyfyed agaynſte me his ſupplantacion / his pryuye and mooſte craftye treaſon. He craftely and deceytefully hathe trayterouſly betrayed me and ſolde me. O vnwyſe and mooſt wretchyd and vnhappy marchaunt / who hath lerned or taughte the ſuche marchaundyſe: that thou ſhouldeſt put the pryce of thy marchaundyſe to the wyll of the byers / that the byer ſhulde make the pryce thereof. Whan a thynge is ſolde (yf it be thoughte precyouſe, or of any greate valoure: the marchaunte that ſellyth it, wyll nat put the pryce of the ſame in the arbytremente or wyll of the byer, that he ſhulde make the pryce at his pleaſure. But yf the ſeller or marchaunt ſet lytle or nought by the thyng that he ſelleth: than he regardeth nat yf the byer make the pryce. And ſo dyd Judas, whan he ſolde our ſauioure Jeſu Chriſte. For he ſayd to the Jues: Quid vultis mihi dare, et ego eum vobis tradam? What wyll ye gyue to me, and I ſhall betray hym and gyue hym into your handes and power. As yf he ſayd: Make what pryce ye wyll: and I ſhall fulfyll your wyll. O mooſt wyched crueltie. O mooſt craftye wyckednes. The creature ſellyth his creatoure and maker. The dyſcyple, his mayſter: the ſeruaunte, his lorde: the ſimplyar, his mooſt dere frende. There be many

Pſalm. 54.

Pſalm. 40.

now a dayes lyke vnto Iudas/ which wyl ſell ⁊ forſake iuſtice for temporall lucre/ ⁊ ſo they ſell god, that is very iuſtice. So do all they that commyt ſymony/ which ſell the grace of god, or yͤ ſacramentes of the chyrche/ or els ſpirituall thynges: for temporall thynges. As thoo prelates ⁊ iudges that ſell the true ⁊ iuſt ſentẽce/ that is, whiche wyll nat gyue the iuſt ⁊ true ſentence without rewardes. Alſo thoo religiouſe perſons ⁊ preſtes yͭ wyll nat pray, ſay maſſe, or miniſter the ſacramentes without money. All theſe with ſuche other, be lyke vnto Iudas/ ⁊ ſay with hym (though nat in wordes, yet in dedes) what wyl ye gyue to me: ⁊ I ſhal betray Chriſt ⁊ gyue hym to you/ Of theſe maner of perſons, it is wrytten by the Prophete Micheas: Principes eius in muneribus iudicabant, et ſacerdotes eius in mercede docebant. ¶ The prynces and iudges dyd iudge for gyftes/ ⁊ the preſtes taught for rewardes. And note that the ſyn of ſimony is nat onely in the ſeller: but alſo in the byer or receyuer. And ſo nat onely Iudas dyd ſynne in the ſellyng of Chriſte: but alſo the Iues in byeng of hym. ¶ That perſon doeth bye Chriſte of me, which gyuyng to me any temporall thyng: taketh Chriſt frõ me. As yf a flaterer wold falſly cõmende ⁊ prayſe me, where as I am nat worthy/ by the whiche laude and prayſe, my hert is exalted in pryde: he taketh Chriſt frõ me/ ⁊ I, conſentynge to yͤ prayſe: do ſell ⁊ betray Chriſte for a lytle vayne glory or prayſe. In lyke maner, a man gyuynge to me money or any other thynge ſo mouyng me to mortall ſynne: he wolde take Chriſte from me. And I conſentynge to the ſame: do betray ⁊ ſell Chriſte. And yet neither he by his byenge may receyue and kepe Chriſte/ neither I with my ſellynge, may kepe Chriſte with my ſelfe, nor with the byer. And ſo neither Iudas nor the Iues had Chriſte to theyr ſaluacion/ but by that bargayne he was purchaſed and gotten to vs chriſtians that truely ſerue Chriſte. Many people in the remembraũce of this ſellyng, that was made on the wedniſday: do faſt or abſteyn frõ fleſſhe for the loue of Chriſte.

Micheas 3. D.

¶ Two doctrynes or holſom leſſons.

The fyrſt leſſon is, that we ſhulde be well ware that we neuer commyt ſo abhomynable ſyn/ that is, to ſell our lorde/ as to bere falſe wytnes for rewardes or gyftes/ or in iudgement to denye the truthe/ that is, to ſelle Chriſte, whiche is verye Iuſtice and truthe. And generally to ſpeke: that we neuer ſell ſpirituall thynges for temporall lucre. The ſeconde doctrine is, that we paciently ſuffre to be ſolde, deſpiſed and ſet at nought for the loue and laude of god/ ſayenge with the prophete. Quoniam propter te ſuſtinui obprobrium. I haue ſuffered ⁊ borne rebuke for the good lorde. In conſyderynge this article: let a man remembre his owne vylenes/ and whether he hathe ſolde Chriſte, omyttynge or brekyng his commaundementes for any temporall thynge or vayne loue. Remembre alſo how that whan he hath ſolde Chriſte: he hathe recouered and gotten hym agayne freely of the mere goodnes of god. Remembre furthermore, yͭ Chriſte is yet to be boughte/and that is with charitie or good werkes. Therfore bye thou hym with almes. And yf thou haue no money or goodes to gyue: gyue to hym than thy hert/for yͭ is the thynge whiche he loueth and deſyreth aboue all the thynges in the worlde/ and therfore he ſayeth by the wyſe man: Fili prebe mihi cor tuum. Son, gyue to me thy hert/and yf thou loue me: I wyll loue the. And than pray thus as foloweth.

Pſalm.68.

Prouerb.23.C.

¶ A prayer.

O Ieſu, whiche woldeſt be ſet at nought, and ſolde of one of thy diſciples for a vyle pryce: graunte to me that I neuer chaunge the my god and creatour for any tranſitory thynges/and alſo that I may paciently bere al rebukes and diſpiſynges for the glory of thy holy name. Amen.

¶ Of the betrayenge of our lorde. The.iiii.article.

The.iiii.article is, of the treaſon of Iudas/ how trayterouſly he betrayed our lorde. Whan the vendition or ſellyng was conſummate and put in effect. In the mean tyme our lorde beynge in his prayers, and than thryſe cummynge to his diſciples: at the laſt tyme he ſaid to them: Surgite, eamus, ecce appropinquauit qui me tradet. Ariſe, go we/he that ſhall betray me, is nigh at hande. In theſe fewe wordes our lord doeth fyrſt enfourme vs to ſpede vs to ſpirituall battell or temptacion, in this worde aryſe. Secondly he moueth vs to profyte in good werkes, in this worde, go we. Thyrdely, in the other wordes folowynge: he moueth vs to awayte at all tymes and houres for temptacion/for our enemies be euer redye to tempte vs. It foloweth in the goſpell: Et adhuc eo loquente,

Mat.26.C

Mat.26.C

Ioh.18.A. Ecce Iudas vnus de duodecim cum accepiſſet cohortem venit, &c.
Our ſauyour Chriſte, yet ſpekynge to his diſciples: Loo, Iu-
das, one of the .xii. apoſtles of Chriſt, after that he had taken his
money and a great cumpany of ſouldiers (to the numbre of fyue
hundreth, as Papias ſayeth) he cam, ⁊ with hym a great numbre
of people with lanternes and burnynge brondes/ with armour,
ſwerdes, battes, and clubbes, ſent from the prynces of the preſtes
and phariſies from the ſcrybes and the ſeignoures of the people.
Marc.14.C. Wherof ſaint Auſtin ſayeth: What ſhulde ſuche a great people do
to ſeche one perſon? What ſhulde tho armed men do, to ſeche one
man without armour or weapon? What ſhulde they ſeche hym in
the nyghte, that was dayly teachynge, and that openly in theyr
Cap.24.A. temple? This acte was fygured in the fyrſt boke of the kynges/
where as Saule toke thre thouſande armed men to ſeche for Da-
Sup.Ioh.18. uyd. And note here (as maiſter Lira ſayeth) that Iudas dyd
arme and defende hym ſelfe fyrſt with a great cumpany/ ſtronge,
and of auctoritie/ and that was agaynſte the multitude of the co-
mon people, that they ſhulde nat let hym in his purpoſe. Se-
condly, he cam with great lyghtes/ that Chriſte ſhulde nat eſcape
from hym in the darkenes of the nyght. And thyrdly, he defen-
dyd hym ſelfe with armour/ that yf any body wolde reſyſt theym:
they wolde defende them ſelfe, ⁊ alſo put the other people a backe.
And Iudas that promyſed to betraye Chriſte: gaue to his cum-
pany a pryuy token or ſygne/ ſayenge: Quemcumque oſculatus fue-
Marc.14.C. ro, ipſe eſt: tenete eum et ducite caute. Whom ſo euer I kiſſe: that
ſame is Chriſte. (This he ſpake, that they ſhuld nat take Iames
the leſſe for Chriſte/ for he was very lyke in face vnto Chriſte).
And furthermore Iudas ſayd/ whom I kyſſe: holde hym, and
lede hym warely. For ſum of theym thoughte that he wroughte
Luce.11.C. by nygromancie or wytchecrafte. For they ſayd an other tyme of
hym/ that he caſte oute deuylles in the power of Belzebub, the
Ioh.18.A. prynce of the deuylles. It foloweth in the goſpell of ſaynte
Iohn: Sciens Ieſus omnia que ventura erant ſuper eum proceſſit.
Jeſus knowynge all thynges and aduentures that ſhulde cum
vnto hym: wente towardes theym and met with theym, that all
men myght know that he was taken voluntarilie with his owne
wyll. And anon Iudas approchynge towardes hym, ſayde:
Mat.26.E Aue rabi. Hayle mayſter. Et appropinquauit vt oſcularetur eum.
Luce.22.E Iudas drewe nygh, to the intente that he myght kyſſe Chriſte/
and ſo he dyd. In this poynt there be thre thynges expreſſed:

that made this betrayenge moche paynefull or ſorowfull vnto
Chriſte. One is, that it was done by one of his owne diſciples.
The ſeconde is, that he ſo falſely and trayterouſely betrayed
Chriſte with the ſygne or token of peace, and kyſſe of loue
or frendeſhyppe. Of the whiche ſaynt Ambroſe ſayeth: O Judas, Sup Luca
thou woundeſt thy mayſter ⁊ lorde with the token or pledge li.10.ca.95.
of loue/ and thou bryngeſt hym to dethe with the kyſſe of familiaritie
and frendeſhyppe. The thyrde, was nat leſſe paynefull,
that the falſe traytoure with his ſtynkynge mouthe durſt touche
or kyſſe that mooſte louely and mellifluouſe mouthe of Chriſte,
the eterne ſonne of god. If it be paynefull to a man to kyſſe the
mouthe of hym that hathe a ſtynkynge brethe: how moche more
was it than paynefull to oure ſauyoure Chriſte, to take a kyſſe
of that mooſte ſynfull and ſtynkynge mouthe of Judas/ whoſe
herte was replenyſſhed with the deuyll and all wyckednes. And
than Jeſus ſayde vnto hym: Juda, *oſculo filium hominis tradis?* Luc.22.E.
Judas, wylte thou betraye the ſonne of a vyrgyn, thy mayſter
vnto the dethe with a kyſſe or token of peace? All traytours vnto
truthe, ſtynkynge the truthe: do vſe this ſame token of frendeſhyppe,
a kyſſe. Alſo Chriſte ſayde vnto Judas: Amice, ad Mat.26.E
quid veniſti? Frende, for what intente cummeſt thou? He
called Judas frende, onely to rebuke hym for his falſe diſſimulacion.
I do nat remembre that this worde Amice in the vocatyfe
caſe: that is, O frende: is ſpoken to any one good perſone/
but to euyll perſones, it is dyuerſe and many tymes ſpoken.
As is ſayde in the goſpell of ſaynte Mathew: Amice, quomodo Mat.22.B
huc intraſti? &c. O frende, how dyddeſt thou entre vnto this
feaſte, nat hauynge a conuenient garment? And alſo in an
other place is ſayde thus: Amice, non facio tibi iniuriam. O Mat.20.B
frende, I do vnto the non iniurie or wronge. And here now at
this tyme. O frende, wherefore cummeſt thou? As he myghte
ſay: Thou kyſſeſt me, to the ende to betraye me vnto the dethe.
To gyue a kyſſe: it is a ſygne or token of a frende/ but thou cummeſt
nat therefore, ne to that intente. And nat withſtandynge
that thou haſte done cruelly and trayterouſly agaynſte me: yet
retourne to me, and I ſhall gladly receyue the, as a frende to the.
And ſo wolde Chriſte haue don (after all doctours) yf he had retourned
and bene ſorye for his ſynne and wretchydnes. But he
was ſo indurate and ſo obſtinate of herte, that none of all theſe
thynges coulde call or reuoke hym agayne, or make hym to leue
his falſe and trayterouſe purpoſe/ and ſo he kyſſed hym.

A figure

Cap.20.C. A fygure herof we haue in yͤ seconde boke of kynges. Where as yͤ the falſe traytoure Joab toke his coſyn Amaſa by the chynne/ kyſſynge hym, and ſayenge Salue mi frater. Haile my brother/ and ſo ſlew hym with that worde. Our lorde called Judas by his propre name, to the intent to prouoke hym to grace, and nat to myſchief/ but he wolde nat receyue grace. O thou innocent lambe Jeſu, what doeſt thou in cumpany with that wolfe Judas, that wyll deuoure the. Morally. Judas betokeneth the worlde: whiche doeth ſmyle or laugh vpon vs: whan he gyueth to vs ryches at our pleaſure. Than he kiſſeth vs: whan he gyueth to vs ſolace and worldly pleaſure. But than doeth he halſe vs: whan he gyueth to vs honours and dignities. And in all theſe he deceyueth vs, and betrayeth vs into eternall dethe. As witneſſeth Job, ſay- Job.21.B. enge: Ducunt in bonis dies ſuos: et in pũcto ad inferna deſcẽdunt. Theſe worldly people lede theyr lyfe here in pleaſure: and in an inſtant they deſcende downe to hell.

¶ Here foloweth two leſſons.

The fyrſt leſſon. Who ſo euer fayneth to loue his neighbour, and ſecretly worketh euyll agaynſt hym: he betrayeth his neighboure. Whiche falſe diſſimulacion: our lorde taketh as done to hym ſelfe/ for ſo he ſayeth: Mat.25.D ...... What ſo euer ye do to one of my leeſt ſeruauntes: I take it as done to my ſelfe. The ſeconde is, that we ſhulde nat hate our aduerſaries: but louyngly and charitably correcte theym/ as Chriſte dyd Judas.

¶ A prayer.

O Jeſu that ſuffered thy ſelfe to be betrayed by a kyſſe of Judas: graunt to me that I neuer betray the in my ſelfe, nor in my neighbour. And alſo, that I neuer deny to myne aduerſaries thoffice of loue/ that is, charitie/ to loue them, and to correct them with charitie. Amen.

¶ Of the takynge of Chriſte. The.v.article.

The.v.article, is the takyng of Chriſte. Which was done in this maner. What tyme the wycked Judas had kyſſed our lorde/ Jeſus knowynge what ſhulde cum vppon hym ſelfe: went vnto the cumpanye of the ſouldiers & of the Jues that cam with Judas, Joh.18.A. ...... & ſayd vnto them: Quem queritis, &c. Whom ſeche

your

you? And they ſayd, Jeſus of Nazareth. And Jeſus ſayd to thẽ, I am. At whiche worde, they went backewarde, and ſo fell vnto the grounde backewarde. And here note that they that fall backewarde: do nat ſe where they fall. Signifienge therby, that they fall from grace, into ſynne / from god, vnto the deuyll / from heuyn, into hell. And here alſo ſaynte Auſtyn ſayeth: yf he that cam to be iuged, caſte his aduerſaries downe with one worde: what ſhall he do whan he ſhall cum to iudge all the worlde? yf he dyd thus whan he came to dye: what ſhall he doo to his enemies whan he ſhall cum with great power & maieſtie to reigne in glory for euer? Surely he ſhall than caſt his enemies backeward in to euerlaſtynge paynes with this terryble worde: Go ye curſed in to euer laſtynge fyre. And whan his aduerſaries the Jues were ryſen agayne, Jeſus ſayd agayne vnto them: whom ſeche you? whom wolde ye haue? And they aunſwered, Jeſus of Nazareth. Here was a merueilouſe thynge / they knewe hym nat / nor yet his owne diſciple Judas whiche cam to betray hym. And this is as great a ſigne or token that may be: that he was nat taken, but at his owne wyll / and therfore he gaue theym licence to take hym, whã he ſayd: Si ergo me queritis: ſinite hos abire. Yf ye ſeche me, or wolde haue me: ſuffre theſe that be with me, to departe without hurte or trouble. Our lord was diligent to helpe his diſciples, that they ſhulde nat be taken; that his wordes whiche he ſayd the ſame nyght after ſupper: ſhuld be true / that is: Quos dediſti mihi: non perdidi ex eis quemq̃. Father, I haue nat loſt any of them, whom thou haſte gyuen to me. And ſo his diſciples eſcaped through the goodnes and power of Chriſte / that afterwarde by them myght be ſhewed the worde of helth, the goſpell of Chriſte, throughout the hole worlde. The diſciples of Chriſte, ſeynge and perceyuyng what was lyke to cum to theyr maiſter Chriſte, ſayd vnto Chriſte: Domine ſi percutimus gladio. Maiſter, ſhall we ſmyte with the ſwerde? Petre beynge haſty, and nat abydynge the aunſwere of our lorde: drew out his ſwerde, and ſmote at one of the byſſhop ſeruauntes called Malchus / and cut of his ryghte eare. To ſignifie (as Origene ſayeth) that thoughe it be ſene or thought that they here the law of god: that is onely with the lefte eare / for they onely here the ſhadow and the lettre of the law: and nat the truthe and myſterie therof. Alſo Petre that cut of this right eare: may ſignifie to vs the faithfull people of the gentiles / the whiche in that that they beleuyd in Chriſte: were the cauſe by occaſion, that the ryght herynge of the Jues was cut away. But

Sup. Joh. tract. 112. B

Mat. 25. D

Joh. 18. B.

Joh. 17. B.
Joh. 18. B.

Luce. 22. E
Joh. 18. B.

Sup Mat. Omel. 35.

Luce.22.F. yet that ſame ryght eare was reſtored agayne by the goodnes of god, vnto thoſe Iues that beleuyd in Chriſte / and therfore he touched the eare of that ſeruant; and cured hym / ſhewynge there Mat.5.G. in dede, that whiche he taught before / ſayenge; Benefacite his qui oderunt vos. Do good to them that hate you. And this he dyd as well for the conuerſion of the people that were there preſente, vn that ſhulde here thereof; as for our inſtruction. He cured hym, Sup Luca. Capitu.89. that ſhortely after ſhulde buffet hym and ſmyte hym / for oure example / that we ſhulde do good agaynſt euyll. And herof ſayeth Bede; Our mercifull lorde wyll neuer forget his pitie / which alſo wolde nat ſuffre his enemies to be wounded. And therfore Luce.22.F. he ſayd to Petre and his diſciples; Sinite vſq; adhuc. Suffre yet. As yf he had ſayd: Suffre the Iues to cum and take me. Who ſo euer taketh the ſwerde and ſmyteth without auctoritie: they ſhal peryſſh with the ſwerde. In theſe wordes alſo he thretened & monyſſhed the people / whiche had no auctoritie to ſlee hym. He ſayd Mat.26.E furthermore to Petre: An putas quia non poſſum rogare patrē meum, &c. Thynkeſt thou that I may nat deſyre my father for helpe yf I wold / & he wolde ſende to my helpe aboue .xii. legions of aũ Joh.18.B. gelles. Euery legion conteineth .vi.M.vi.C.lx.vi. Wyl nat thou that I ſhuld be obedient to my father, & drynke of the cuppe / that is, to ſuffre payne & dethe / the which my father wyll that I ſhuld drynke or ſuffre? yf nat, how ſhall the ſcriptures be fulfylled, that ſayeth, that theſe thynges muſt be done? Therfore now ſet all vengeaunce a parte / and let vs be pacient. And than our lorde Mat.26.F ſayd to the people that cam to take hym: Tanq̄ ad latronem exiſtis cum gladiis et fuſtibus comprehendere me. Ye cum with ſwordes & clubbes, to take me as yf I were a thefe. As yf he ſayde: Why do ye nat cum to take me quyetly and without ſuche violence / for I was dayly in your temple amonges you teachynge. Yf ye wolde haue had me; ye myght than haue taken me quietly at your pleaſure. But this is your hour and tyme graunted vnto you to take me. This is the power of the prynce of darkenes, that hath ſtyrred you to do thus. O what myldenes was in our ſauioure Ieſu Chriſte / that ſo gentylly ſpake vnto his aduerſaries / and ſo louyngely rebuked theym, to ſwage theyr malyce and iniquitie / and alſo to moue vs to folowe his benignitie and gentylnes.

This nat withſtandynge, the ſouldyers and the mynyſters of the Iues layd vyolent handes vppon our lorde Ieſu, and ſo toke hym. And though he was taken of his owne fre wyll: yet that captiuitie and takynge was moche paynefull to hym.

For ſythe it is paynfull to euery man that is put in captiuitie/ for as moche as thereby his libertie is taken from hym, and he put in to thraldome/ his libertie (I ſay) is taken from hym/ as well the libertie of condicion, as of operacion and werkynge. The libertie of condicion is taken from hym. For after the Ciuile law: he is in bondage and thraldome. Alſo his libertie of operacion is taken from hym. For he that is ſo taken, can nat werke & do what he wyll: but as it ſhall pleaſe hym that hath hym in captiuitie.

For theſe cauſes (as ye may perceyue) it is moche paynefull for a man to be put in captiuitie: moche more than it was paynefull to our lord Ieſu (whiche is the lorde and maker of heuyn and erth; and whom heuyn or erth can nat comprehende nor take) to be taken and holden in captiuitie with the violent handes of ſo cruell perſones. And in this acte was verified the ſayenge of Dauyd/ whiche ſaid of Chriſte many yeres before: Ecce ceperunt animam meam, irruerunt in me fortes. Pſalm.58. Beholde (ſayeth Chriſte by the prophete) ſtronge and cruell perſons hath fallen vpon me, and they haue taken me. And in an other pſalme: Captabunt in animam iuſti, et ſanguinem innocentem condemnabunt. Pſalm.93. They ſhall take into captiuitie the righteouſe perſon/ and they ſhall condempne the innocent blood. Alſo the prophet Hieremie ſayeth: Venatione ceperunt me quaſi auem inimici mei. Treñ.3.F. Myne enemies hath taken me with theyr huntynge, as a byrde in a ſnare or with an hawke.

Thus our true Ioſeph (Ieſus Chriſte) was taken of his bretheren and led into Egipte/ that is, into angwyſſh and tribulacion. And ſo I ſay they toke hym and bounde hym/ as we ſhall declare in the next article.

¶ A leſſon.

Of this article we may take a moral leſſon/ that as Chriſt for our loue dyd ſuffre hym ſelfe wylfully to be taken of the Iues: ſo we for his loue ſhulde ſubdue our ſelfe and all our ſencys vnto the obſequye and ſeruyce of Chriſte: accordynge to the ſayenge of the apoſtle/ ſubduynge our wyt and reaſon to the fayth and ſeruyce of Chriſte. 2.Cor.x.B

¶ A prayer.

O Ieſu Chriſte, the ſonne of the lyuynge god, which wolde be wylfully taken and holden of the Iues: graunt to me that I may continually ſubdue all my ſencys and vnderſtandynge vnto thy ſeruyce/ that by thy infinite goodnes, I may be delyuered from eternall dethe and captiuitie, Amen.

¶ Of the byndynge of our loꝛde. The.vi.article.

THe ſyxt article, is the byndynge of our loꝛde. Foꝛ the Jues, after that they had taken Chꝛiſte: they bounde hym ſo harde and ſtrayte: that (after ſaynt Anſelme) the bloode ſpꝛange out of euery fynger ende vnder the nayles. They boūde his bleſſyd handes behynd hym/ they caſt hym downe vppon the erthe, as he befoꝛe had caſt them downe by his godly power. Moꝛeouer they dyd trede vpon his breſt/ and ſpued oꝛ ſpytted in his face. Alſo they ſo harde boūde hym by the necke and thꝛote: that he was nygh ſtrangled, yf god had nat preſerued hym foꝛ a tyme, that he ſhulde ſuffre moꝛe and greater paynes after this tyme. They bounde hym foꝛ thꝛe cauſes. Fyꝛſte, that he ſhulde nat eſcape theyꝛ handes. Foꝛ Judas bad them holde hym faſt, and lede hym warely. Secondely, foꝛ they intendyd to ſley hym. Foꝛ it was a cuſtome amonges the Jues, that whom they iudged woꝛthy dethe: he ſhulde be boūde and ſo preſented to the preſident and iudge. Thyꝛdly, he wold be bounde foꝛ a miſterie, foꝛ bycauſe he cam to lawſe and delyuer them that were bounde with the bondes of ſynne, and alſo thoſe that were bounde as pꝛyſoners in Limbo patrum: therefoꝛe he wolde be wylfully bounde as a thefe, thoughe he were all innocent and without ſpot of ſynne. Our fyꝛſt father Adam dyd commyt theft, what tyme he ate of thapple that was foꝛbydden hym/ foꝛ whoſe ſyn all mankynde was taken and holden by the deuyll as theuys. Foꝛ whoſe ſatiſfaction Jeſus Chꝛiſt wolde be taken as a thefe/ though in hym ſelfe he be incompꝛehenſible. Alſo he wolde be bounde: whiche cam to lawſe them that were bounde. And they bounde hym with thꝛe ropes oꝛ bondes. One about his handes. The ſeconde, about his necke. And ſum do ſay that that was a chayne of yꝛon. And the thyꝛde, about his myddell. And theſe be repꝛeſented in the oꝛnamentes of the pꝛeeſt at his maſſe. The fyꝛſte, by the maniple vpon his arme. The ſeconde, by the ſtole in his necke. And the thyꝛde, by the gyꝛdell. O my mooſt dere beloued Jeſu, the very true vyne: who is he that doeth nat ſe and conſyder the bondes wherewith this ouer vyne tree was bounde? He was bounde with ſeuen bondes. The fyꝛſte (ſayeth ſaynt Bernarde) I trowe, was his obedience, wherby he was obedient to his father, vnto the death of the croſſe. He dyd alſo obey to his mother Marie, and to his father putatiue Ioſeph. As ſaynt Luke ſayth: Venit Nazareth et erat ſubditus illis. Jeſus came to Nazareth with mary and Ioſeph, and was obedient to them. He was alſo obedient vnto the emperour, payinge tribute vnto hym. The ſecond bonde was the wombe of the virgyn Marie. Herunto the churche ſyngeth of our lady in a certen reſpond, whom the heuens coulde nat take: thou virgyn hath conteyned hym in thy wombe. The thyrde bonde was his cradell bondes or the cryb, wherin he was layde, as ſaynt Luke ſayth. The .iiii. bonde was this bonde, wherwith he was bounde whan he was taken. O howe rughe and harde were theſe bondes of theſe moſte cruell Iues, wherwith they bonde that moſt mylde lambe Jeſus Chriſte. O good Jeſu, I conſider and ſe with the eyen of my ſoule, the ſwete lorde bounde with mooſt harde ropes and drawen as a thefe, to the houſe of the prynce of preeſtes. I ſe this good lorde, and I abhorre it. and alſo moche merueyle thereat, and ſo merueylynge / I ſhulde faynte and alſo dye for ſorowe, but that manifeſtly I knowe that thou was fyrſte bounde in thy herte with the bondes of loue and charitie, whiche louyngly dyd drawe the to ſuffer gladly theſe outwarde bondes. The fyfte bonde was that wherwith he was faſtned to the pyllar whan he was ſcourged, of the whiche we ſhall ſpeake hereafter. The ſyxte bonde, was the crowne of thornes wherwith his heed was faſte bounde, as we ſhall declare hereafter. The ſeuenthe bonde were the nayles that nayled his handes and feete faſte vnto the croſſe. Or elles we may ſaye after ſaynte Birgitte in her reuelations, that this ſeuenthe bonde, was that corde and rope wherwith they drewe his arme and his feete, ſo that all the ioyntes of his body were diſſolued, for fyrſte they nayled his ryghte hande and then they drewe the left hand with a rope vnto the hoole that was made before for that hande. And in lyke maner they drewe his feete, ſo that al his veynes and ſynewes braſt, and all his ioyntes looſed, ſo that a man myght nombre all his bones, as the prophet Dauid ſayth. And this payne was ſo great & greuous that the lyfe myght nat continue with it in any other man, but Chriſte preſerued his lyfe vnto ſuche tyme it pleaſed hym to yelde vp his ſpirit into ye handes of his father, & therfore he ſaid: Poteſtatē habeo ponendi animam meam, & nemo tollit eā a me. I haue power to gyue vp my ſoule at my pleaſure. Alſo no man may take my life fro me, but I ſhall forſake it at my wyll, and at my wyll take it agayne.

Luce.2.G.

Mat.17.D & .22.C.

Luc.2.

[illegible]

[illegible]

Li.1.ca.10.G. & Li.4. capi.70.B.

Ancelm' in dialogo paſſionis. M.

Pſal.21.

Joh.10.D.

Our ſauyour Jeſu thus taken and bounden, al his diſciples forſakynge hym for feare fledde from hym, as we ſhall declare in the nexte article.

¶ Here foloweth .iii. leſſons.

THe firſt leſſon is our lord wolde be bounde, bycauſe that he wold looſe the bondes of our ſynnes. Secondly he wold be bounde, for that he wolde bynde vs to hym with the bonde of charite. He is the ſame bonde of charitie wherwith our ſoule is bounden to god. He is ſignifyed by the reed corde or lyne, whiche Raab tyed in the wyndowe of hyr houſe for a ſure ſigne or token that ſhe and al hyrs, ſhulde be ſaued at the deſtruction of Hiericho. So ſurely euery faythfull ſoule corrupte by the olde ſynne of Adam, and ſo
Joſue.2.C. & 6.D. ſignifyed by Raab that is comonly noted for a comen woman, yf this ſoule be regenerate by the fayth of Chriſt, and haue this reed corde tyed in the wyndowe of hyr inwarde houſe, by the whiche the lyght of god entrethe in to hyr ſoule, without doubte ſuche a ſoule hath a ſure token of hyr helth. for ſuche a ſoule is ſo tyed vn to god, and god vnto hyr: that ſhe can nat lyghtly be ſeparat from god. This is alſo the corde or rope wherwith our lord was tyed vnto the pillar, whiche without doubte was reed, for it was made
Rom.8.G. reed with the holy blode of Chriſt. This is alſo that lyne or corde wherwith Paule was ſo ſurely faſtened to Chriſte, that nothyng myght depart hym from Chriſt. Nother tribulation / ne anguiſh nor hungre / nor nakednes / perſecution nor ſwerde / and ſhortly to ſpeake, no creature myght departe hym from the charite of Chriſt. ¶ The thyrde leſſon is that we ſhuld ſo bynde all our membres, and ſpecyally our tonge / with the cordes of the preceptes of god, that the ſhulde nat be looſed vnto any thynge contrarie to the wyll of god or his commaundementes.

¶ A prayer.

O Jeſu whiche wold be bounde with the bondes of wycked men, I beſeche the looſe the bondes of my ſynnes, and ſo bynde me to the with the bondes of thy preceptes, that neuer the membres of my body, nor the powers of my ſoule be looſed and at lybertie to do any thynge contrarie to thy wyll. Amen.

¶ Of

¶ Of the fleynge or departynge away of the diſciples of Chriſte.

The.vii.article.

The.vii.article is of the departyng awaye or fleyng of the diſciples of Chriſte. Of the whiche it is wrytan in the goſpel thus: Tunc omnes relicto eo fugerunt. Whan Jeſus was taken, then all his diſciples lefte hym and fled from hym. This fleynge and departyng was no lytell payne to Chriſte. And therfore this article is nombred with the other articles of his paſſion, for ſpecyally he was ſory for this maner of departynge. And of this departynge ſpeaketh Job in the perſon of Chriſt ſayenge. Fratres mei elongauerunt a me et noti mei quaſi alieni receſſerunt a me. My bretherne haue gone farre from me and myne aquayntance or knowen diſciples as ſtraungers hath forſaken me. And in a token or remembraunce of this forſakyng: the aulters on ſhire thurſday be bared, for all theyr ornamentes be taken awaye. and the aulter lefte naked and bare. Chriſt is this aulter. and the apoſtles be the ornamentes, whiche fled from Chriſt, and left hym alone in the hãdes of his enemies. Our lorde was heuy and ſory of this departyng of his diſcyples, nat for hym ſelfe: but for them, that they were ſo ſclaundered in hym. Of this ſorowe ſaynt Jerome ſaythe: It is nat to be beleued that this departynge was without greate anguyſſhe and heuynes of the herte of Chriſte, and alſo it was nat without greate mornynge and wepynge of the apoſtles. For I can nat thynke that after they ſe that cruell compeigney take and bynde our ſauiour Jeſu theyr moſt louynge maiſter: but that they wept and ſayd with greate ſorowe. O mooſt benygne mayſtre / more ſwete or pleaſaunte than all hoony. It is moche ſorowfull to vs to ſe the ſo cruelly entreated of the malycyous Jues. Alas, we wretches, what ſhall we do, leauynge ſo gracyouſe a father, we forſake all our goodes and folowe the, and nowe we perceyue for a ſuerty that we ſhalbe pryued of thy preſence / and wante thy confortable wordes and dedes, for we be aſſured nowe that the Pharyſeys wyll ſley the. O howe ofte (ſuppoſe you) dyd they looke backe towardes theyr mooſt mercyfull mayſter, ſeynge and beholdyng with bytter ſorowe theyr lorde ſo cruelly ledde of the malicyouſe Jues, as we ſhall declare in the next article.

Mat. 26. F

Job. 19. B.

¶ Here foloweth.vi. cauſes of the fleyng oꝛ departynge of Chꝛiſtes diſciples.

Pſal.21. Of theſe diſciples: the prophet ſpeaketh in the perſon
of our loꝛde ſayenge: Diſperſa ſunt omnia oſſa mea.
All my boones are diſperpled oꝛ deuyded, that is
all my apoſtles, whiche / as bonys in a mannes body
ſhulde haue ben moſt ſtronge, and yet they are
1. fled and fallen. And that foꝛ.vi.cauſes. The fyrſt
cauſe was that the doctrine of Chꝛiſte god and man, was foꝛgoten
Pſalm. 21. then of them. and therfoꝛe the prophet Dauid ſayth: Factum
eſt cor meum tanq̃ cera liqueſcens in medio ventris mei. My herte
is made as wax meltynge in the myddle of my body, that is. My
doctrine is banyſſhed throughe the heete and fyer of my paſſyon,
and that in the myddle of my bely, that is, in my apoſtles that be
2. mooſt nyghe vnto me. The ſeconde cauſe, was the ceaſynge of
myꝛacles. Of the whiche, alſo it folowethe in the foꝛſayde.xxi.
pſalme: Aruit tanq̃ teſta virtus mea. My vertue and power is as
dꝛye as a ſhell. And that was bycauſe he ſuffred hym ſelfe to be
taken, and ſo put to moſt cruell and ſhamefull dethe, and wolde
nat helpe hym ſelfe and ſhewe his power as he had done dyuerſe
tymes befoꝛe. But nowe he wold nat ſo do/ ⁊ therfoꝛe his power
of in ſhewynge of myꝛacles ſemed to be conſumed and dꝛyed by
the heete and fyere of hys paſſyon, and herevnto ſpeakethe the
Abacuch.3. A. prophet, ſaynge: Ibi abſcondita eſt fortitudo eius. There was
hyd his power oꝛ ſtrength that is in his croſſe oꝛ paſſyon. And
note/that he ſayde not, his power was loſt, but his ſtrength was
hyd in his paſſyon, as we ſhall declare in the thyꝛde parte of this
3. treatyſe in the.iiii.ſcrypte. The thyꝛde cauſe was the ſilence of
Chꝛiſte, foꝛ at his paſſyon he wolde nat ſpeke foꝛ hym ſelfe. Therfoꝛe
Pſal.21. ſaith the prophet: Adheſit lingua mea faucibus meis. My tong
cleuyd faſte to my iawes oꝛ chekes, foꝛ he wolde nat ſpeake to his
owne excuſe, and therfoꝛe the prophet Eſay long befoꝛe this tyme
Cap.53.C. ſayd of hym: Quaſi agnus coram tondente ſe obmuteſcet et non aperiet
os ſuum. He ſhalbe as domme as a lambe whan he is ſhoꝛne,
and he ſhall nat open his mouthe. And this prophecie was verifyed
Mat.27.B rifyed in Chꝛiſte as it is playnly wryten in the goſpell: Et non
reſpondit ei ad vllum verbum, ita vt miraretur preſes. Chꝛiſte anſwered
nat one worde vnto Pylate, whiche merueyled moche
4. therof. The.iiii.cauſe was that they were in a maner ſure of the
deth of Chꝛiſt, but they were in a diſpeyꝛe oꝛ miſtruſt of his reſurrectiõ.
And therfoꝛe the ꝓphet Dauid ſaith in ẏ perſon of Chꝛiſt.

Et in puluerem mortis deduxiſti me. Thou haſt brought me in to Pſal. 21.
aſſhes, or in to the duſt of deth. And this he ſpake after the opinyon
of the Jues. As it appereth in an other pſalme: Eſtimatus Pſalm. 87.
ſum cum deſcendentibus in lacum. I am eſtemed and accompted
by the Jues with them that deſcende in to the lake and pytte of
eternall perdition, and neuer to retourne agayne. The .v. cauſe 5.
was the cruelte of the Jues, and therfore the prophet ſayth in
the perſone of Chriſte: Circumdederunt me canes multi. Many Pſalmo. 21.
dogges haue compaſſed me, that is the Jues barkynge and bytynge
by detraction as dogges. The .vi. cauſe was the congregation 6.
of euyll perſones / and therfore it foloweth in the pſalme:
Conſilium malignantium obſedit me. The congregation and counſayle Pſal. 21.
of euyll perſones haue obſeſſed and beſeaged me. and that
very obſtinately and frowardely vnto my deathe. Of this compeigney
and counſayle ſpeaketh the prophet Dauid in an other
pſalme ſayenge: Aſtiterunt reges terre et principes conuenerunt Pſal. 2.
in vnum aduerſus dominum et aduerſus Chriſtum eius. Rewlers of
the worlde and princes ben cume to gyther in counſayle agaynſte
our lorde and agaynſt his ſonne Chriſte. And for theſe cauſes
the apoſtles fledde and forſoke our lorde. Whereat wonderynge
and merueylynge the prophet Hieremy ſaythe: Quomodo diſperſi Treñ. 4. A.
ſunt lapides ſanctuarij. Howe is this / that the holy ſtoones ben
diſperpled: that is the apoſtles of Chriſt whiche ſhulde haue ben
as holy ſtones ſtrong / ſtable & firme in the faith & loue of Chriſte,
but they fled. As the prophete ſayd longe before: Percutiam paſtorem Zach. 13. C.
et diſpergentur oues gregis. I ſhall ſmyte or take the herdeman, Mat. 26. C.
and the ſhepe of the flocke ſhalbe diſperpled abrode.

Here foloweth the .ii. leſſons.

The fyrſte leſſon is that we ſhulde be well ware that we 1.
neuer flye from Chriſte. He flyeth from Chriſte, that
for any feare of man / or by the temptation of the deuile
or by any paſſyon or corrupte affection forſaketh the
truthe or iuſtice, for Chriſte is truth and alſo iuſtice.
And generally, in euery mortal or dedly ſynne, a man flieth from
god. The ſeconde leſſon is this / that thoughe theſe perſones 2.
that ſeame to be our frendes or neyghboures and louers, flye from
vs in the tyme of our aduerſytie and neceſſitye, yet lette vs beare
it patiently / remembrynge that the apoſtles fled from our ſauyour
Chriſte in his aduerſitie and trouble.

¶ A prayer.

O Ieſu that dyd ſuffre all thyne electe and choſen diſciples to flye from the: receyue thou me thy fugitiue ſeruaunt for thy greate vertue and omnipotent power. And ſuffre me nat to wandre from the, thorughe the libertie of my frowarde wyll. Amen.

¶ Of the leadynge of Chriſte. The .viii. article.

Capi. 18. C.

Ioh. 18. C.

THe .viii. article, is of his leadynge. For after that they had taken and bounde hym, and after that his diſciples fledde: the Iues led Chriſt towardes the houſe of Annas. As it is in the goſpell of Iohn. And this ledynge was moche laborouſe and paynefull to Chriſte. Alſo it was rebukefull and violent. It was violent: for he was led with a great cumpanye of armed men and theyr captayne with them. It was alſo rebukefull to Chriſte, for he was led with his handes bounde as a thefe or an euyll perſone. And ſo the Iues ſayde to Pilate: yf this perſone (that is Chriſte) were nat a malifactour or an euyll doer ⁊ a myſlyuer: we wolde nat haue delyuered hym to thy handes and power. This ledynge was alſo laborouſe, paynfull, and ſorowfull to hym. And that bothe to the herte inwardely, and alſo to the bodye outwardely. Fyrſte, it was ſorowfull inwardely. For where euer herde you of any man, that wolde nat be heuy in hert, and inwardly ſory, to be lad with the handes of his enemies, ſo cruelly, with ſo great a cumpany of armed men, with ſuche and ſo many rebukes and reprouynges, bothe in worde and in dede, as thoſe mooſte cruell Iues dyd vnto Chriſte at that tyme ⁊ ledynge. That ledyng was alſo paynfull to his body. For though he wente wylfully with them: yet they drewe hym with a rope, they thruſt hym ⁊ droue hym forwarde / and oft tymes they thruſt hym downe and ranne ouer hym / and ſo drewe hym thorughe the vale of Ioſaphat, from the flood or ryuer of Cedron, vp towardes Hieruſalem / ledynge hym with great haſte and violence, he goynge barefoted / and therfore they greuouſly hurted ⁊ wounded his mooſt holy fete in that ſtony and mooſt harde waye. In ſo moche, that the ſteppys of his mooſt hooly fete were dyed and wet with blood. For cruelly thoſe Iues (whoſe fete were ſwyfte ⁊ redy to ſhed the innocent blood) thoſe Iues (I ſay) mooſt cruelly thruſted hym from the one parte of the waye, vnto the other parte or ſyde. But wherfore dyd Chriſte ſuffre all theſe paynes and rebukes, but onely to cure the woundes of our fete, whiche haue gone to do many a ſynfull dede / and ſpecially the woundes of our ſpirituall fete and inordinate affections. Chriſte ranne thrugh thornes and breres, ſechynge for his ſhepe that was loſt. He ſought hym by the brood ſtretys and narow lanes / and ſo the watchemen of the citie founde hym / they ſmote hym, they wounded hym and toke from hym his pall and garmentes. So that it may be well verified of Chriſt, that is wryten in the fyrſt boke of Paralipomenon: Ex omni parte anguſtie me premunt. Anguyſſh, troubles, ⁊ paynes oppreſſe me on euery part. Sum doctours don ſay, that what tyme the Jues led Chriſte towardes Hieruſalem: they came by the ryuer ⁊ water of Cedron, the miniſtres and the people went ouer the brydge / but they drew Chriſte boũden thrugh the water, ſo that the watre entred into his mouthe ⁊ body. At whiche tyme, what for the coldnes of the water, and alſo for his longe prayenge in the garden or orcharde: all his body was ſo colde, that all his tethe dyd quyuer and ſhake in his hed for colde. Herein were fulfylled the ſayenges of Dauid: Saluum me fac deus quoniam intrauerunt aque vſq; ad animam meam. Saue me my lorde god / for the waters haue entred into me.

Cãtic.3.A. 5.C

Cap.21.B.

Pſalm.68.

And in an other Pſalme: De torrente in via bibet propterea exaltabit caput. He ſhall drynke of the ryuer in the way, and therfore he ſhall exalte his hed. And whan they cam to Hieruſalem, they dyd nat brynge hym in by the ſame gate that he wente furthe at, whan he went to Bethany: but by an other gate, called the golden gate. And it was ſo called: bycauſe all the golde that was gyuen to Salomon, was brought in by that gate and all other thynges ẏ were of great valour. By this gate alſo was brought in all ſuche ſacrifices as were offered in the temple. And for as moche as Chriſt, whan he entred into this worlde, he cam in by the golden gate / that is by the virgyns wombe: it was conuenient that whan he ſhulde departe from this worlde vnto his father by his dethe and paſſion: that he ſhulde goo to his dethe by this golden gate. And the Jues brought hym in by this gate: bicauſe there ſat at that tyme many Scribes and Phariſeis, for the more ſuretie that the comon people ſhulde nat take Chriſte from them. And one doctoure ſayeth, that in that golden gate were grauen ⁊ painted the ymages of Patriarches ⁊ Prophetes in ſtone werke. And at the entryng of Chriſte by this gate: all thoo ymages dyd reuerently inclyne to Chriſte, as to theyr creatour and maker. Alſo this ſame doctoure ſayeth, that the multitude of the preſtes

Pſal.109.

Gritſch. in 40. lib. Alphabet.44. G.

and ſcribes went with a great compaigney vnto the forſayd gate
cryenge and ſayenge : Beholde the thefe is taken, the deuiliſhe
perſon, the deceyuer of the people, the breaker of the lawe, and
ſo they caſt durte and clay agaynſt hym. Alſo it is ſayd / that from
the place where as they toke and bounde hym, vnto the houſe or
palace of Annas, ware .iii. M. paſſys ſaue.xv. And here note,
that Chriſt this day in the proceſſe of his paſſyon, was.ix. tymes
led from place to place, as we may playnly ſe in the goſpelles.
Ioh.18.C. Fyrſte as ſoone as he was taken and bounde, he was led vnto the
Ibid.D. houſe of Annas. Secondly from Annas, vnto Caiphas, Thirdly
Ibid.E. ly from Caiphas, vnto Pylate. Fourthly from pilate, vnto Herode.
Lu.23.A.b. Fyftly from Herode, vnto pylate agayne. Sextly the ſoudiours
Mar.15.B diours led him in to the courte of the comen haulle, motehaule or
iudgement houſe, where as they mocked hym and put a crowne
Ioh.19.A. of thornes vpon his heed. Seuenthly Pilate led hym from that
place out vnto the Iues, cladde in an olde purpure garment, and
Ioh.19.C. the crowne of thornes vpon his heed. Eyghtly / Pilate led hym
from the motehaule vnto a place called Lichoſtratos, where as
Iohā.19D. he iudged hym to be crucified. Neyntly / they led hym from thenſe
vnto the mownte of Caluarie where as they dyd crucifie Chriſte.

¶ Here foloweth a leſſon.

IN diuers contreis it is a laudable cuſtome amonges faithfull
chriſtianes, that on good frydaye they go aboute from
the mornynge vnto the.ix. houre of the day, that is from.vi. of the
clocke vnto .iii. of the clocke at after noone, and viſyte. ix. churches,
in the remembraunce that Chriſte that day was. ix. tymes
led from place to place as we ſayd before. And nowe for a leſſon /
they that ſo viſite. ix. churches / I wolde they remembred what
Chriſte ſuffred in euery place. Fyrſte what he ſuffred whan he
was ledde to the houſe of Annas / and alſo what he ſuffred there.
Secondly what he ſuffred in Caiphas houſe and ſo furth of al other,
as ye ſhall ſe declared herafter in diuerſes articles. And alſo
that a man myght conforme hym ſelfe to this article, he ſhulde remembre
how obprobriouſly and ſhamefully Chriſte was led lyke
a thefe and a rober, and in this conſideration : he ſhulde haue a
full purpoſe, that he wyll, with the helpe and grace of god, be applyable
to all vertue / and alſo to ſuffre / or to do all thynges that
ſhalbe to the wyll and pleaſure of god. And let hym pray as foloweth
Pſal.142. / or in lyke maner. *Spiritus tuus bonus deducet me in terram
rectam.* Thy good ſpirite ſhall gyde and lede me in to a ryghte

ful

full contrey. Or thus: Deduc me domine in ſemita mandatorum tuorum. Leade me good lorde in the pathe of thy commaundementes or any other prayer as god ſhal put in to your mynde. Pſal. xix.

¶ A prayer.

O Jeſu whiche bounde as a thefe and an euyl doer, wolde be led by the armed handes of wicked men from place to place with great rebuke and ſhame: graunt to me that grace / that I neuer be led vnto any ſynne, thoroughe the perſuaſion of the deuile / or counſaile of any wicked perſon, but that I may be leade by the holy ſpirite vnto all thynges that ſhalbe pleaſaunt vnto the. Amen. Jo. xviii.

How Chriſt was preſented vnto Annas.

The .ix. article.

The .ix. article is of the preſentynge of Chriſte vnto Annas. For after they had brought Chriſt vnto the golden gate of Hieruſalem, nat without his great payne; for one drewe hym by his garment / a nother by the necke and the thirde by the heire of his heed / they brought hym fyrſte vnto Annas bycauſe his houſe was in the way, and they thought that they ſhulde haue ben rebuked: if they had ouerpaſſed hym, for as moche as he was father in lawe vnto Cayphas, whiche was the high biſſhop for that yere. And therfore they firſt preſented Chriſt vnto Annas / willyng therby to honore Annas, and alſo to reioyſe of that great acte whiche they had done in takynge of Chriſte, for as the wiſe man ſaith. Letantur impij cum malefecerint &c. Wicked men be glad whan they do euyl, and they reioyſe in their moſt miſcheuous dedes. Alſo they firſt preſented Chriſt vnto Annas, bycauſe that leſſe defaut ſhulde be founde and put in Cayphas for the condempnation of Chriſt ſeinge that Chriſt was alſo condempned of ſuche a wiſe / ſage and alſo high biſſhop as Annas was. In this houſe of Annas, our lorde ſuffred .iii. thynges moche paynfull to hym. The fyrſte was the horrible denyenge of Petre. The ſeconde was the indiſcrete queſtion of the biſſhop. And the thirde was the myghty ſtroke that the ſeruaunte gaue to hym vpon his face. Firſt he ſuffred the denyenge of Petre, whiche was [illegible] and alſo paynful to Chriſt for .vi. cauſes, that is for the multitude of people that were preſent at that denyenge, ſecond was bycauſe Petre was ſo ſlacke to folowe his maiſter. &c. theſe cauſes and the other .iiii. ſhalbe declared in the next article.

Ca. xviii. Joh.

Prouer. 2. C.

¶ Here foloweth a leſſon.

IN this article we may take this leſſon, that we ſhuld not be moche afrayed to be preſented before a ſeculer iudge for the loue and fayth of Chriſte, and to iuare for Chriſte, for therby cometh greate grace to man. Therfore our lorde ſayd to his diſciples: Whan your enemyes ſhal betray you and preſent you vnto yͤ great iudges of the worlde, be not afrayed/nor to ſtudiouſe what ye ſhall ſaye, it ſhalbe gyuen to you at that tyme by the ſpirite of god what ye ſhall ſaye. And this is noted in this article, in that that Annas is as moche to ſay by interpretation: as deuotion. Not that Annas nor any temporall iudge may gyue to that perſon whome he iudgethe any grace or deuotion: but for as moche as thoſe holye perſones ſuffre greate wronges of ſuche iudges: the goodnes of god gyueth to thoſe that paciently ſuffre iniuryes: his grace, for all grace is of god. And herevnto the wyſe man ſayth: Audi tacens, et pro reuerentia accedet tibi bona gratia. Here thou & obey paciently, and for thy reuerence, good grace ſhal come to the. And that a man myght conforme hym ſelfe vnto this article: he ſhulde remembre howe reuerently and paciently our lorde and ſauyour Jeſus ſtode than before Annas & the Jues. And then pray thus.

Mat.x.C.

Eccl.32.B.

¶ A prayer.

O Jeſu whiche wolde be firſt led and preſented vnto the byſſhop Annas: graunt to me that I neuer feare to be ledde or preſented for thy name and faythe, before any tiraunte or ſeculer iudge of this worlde. And alſo that thy grace & ryght reaſon haue euer the dominion in me, that I may lerne to preſent all myne actes/willes and deſyres vnto the examination of right reaſon before that I do them in dede, thy grace at all tymes beynge aſſiſtant vnto me. Amen.

¶ Of the denyenge of Petre. The .x. article.

THe .x. article is of yͤ denyeng of Petre, what tyme Jeſus was led to the houſe of Annas, Petre foloweth a farre of to ſe the ende what they wolde do with Chriſt. There folowed alſo Johan whiche was well aquaynted with the byſſhopes ſeruauntes, and knowen to the byſſhop, and therfore he entred in with the other Jues in to the byſſhopes palace,

but Petre abode without. And then John ſpake to the mayde that
kept the dore, to let Petre come in. And whan ſhe ſe Petre: ſhe
ſayd to hym: Nūquid et tu ex diſcipulis es hominis iſtius? Art thou Joh.18.C.
nat of the diſciples of this man? that is of Chriſte. And Petre
ſayd: I am nat. The wordes of this mayden myght ſeme more to
be ſpoken for compaſſyon of Chriſte, and to admonyſſhe Petre to
bewarre of ſuche compeigney as was then within in the courte,
rather then to betraye Petre, for ſhe ſe hym verye fearfull, he was
ſo afrayed that he denyed Chriſt to be his maiſter. The miniſtres
and ſeruauntes ſtode at the coolys of fyre and warmed them ſelf,
and Peter ſtode amonges them. And then a nother mayden ſaid:
This felawe was with Jeſu, and the compeigney that was there
ſayd/ truely he is one of them, for he is a Galilee, that is a man of Mat.26.G
the contreth of Galilee. Then Petre denyed it with an othe, and
ſayd: I knowe nat that man. After that by the ſpace of one houre Luce.22.F.
the compeigney ſayd to Petre agayne: verely, thou arte one of
them, and ſpecyally one perſone coſen to Malchus/ whoſe eare Joh.19.C.
Petre ſmote of: ſayd to Petre: Dyd nat I ſe the in the garthen or
orcharde with Jeſu? And than Petre began to ſweare/ to curſe
and banne and ſayd: I neuer knewe this man of whom ye ſpeake
and forthwith the cocke dyd ſynge or crawe. And then our lorde Luce.22.G.
turned hym and behelde Petre. And Petre remembrynge the ſayenges
of Chriſte before, how that he ſhulde thryſe denye hym before
the cocke craw, he went furth of the biſſhopes palace or court
and wepte full bytterly. And here ſayth ſaynt Hierome: Petre Sup. Mat 26.
myght no longer abyde in derknes, for the lyght of the mercyes
of god dyd ſhyne vpon hym, and therfore he wepte. And Petre
after this had euer in vſe a cuſtome to ſtande in prayer and wepe
from the fyrſt cocke crawe: vnto the ſonne ryſynge, in the remembraunce
of his thryſe denyenge of Chriſte. Alſo he bare alwaye
with hym a ſudarie, to wype awaye the teares that continually
fell from his eyen for his ſynne. And for the ſame ſynne he wepte
ſo moche, that his face ſeamed to be aduſte and burned with the
teares. And therfore he deſerued to haue forgyuenes both of his
ſynne & of the payne due for his ſynne. This threfolde negation
of Petre, was no lytel payne vnto our ſauiour Jeſu, for it greued
hym very moche to heare & ſe howe his owne chefe apoſtle, whom
he had ordeyned to be called a ſtone, wherupon he wolde founde and
buylde his churche, to ſe hym (I ſay) ſo openly and ſo ſhamefully
thryſe to denye his owne mayſter Chriſt & that at the voyce of one
mayden or woman. And note here that as a woman was the fyrſt
mouer

mouer of man vnto ſynne. ſo a woman compelled the firſt prynce and prelate of Chriſtes churche to denye Chriſte openly. ſo that by this exemple the infirmite of Petre myght more clerely appere to hym ſelfe. And this is it that we ſayde in the .ix. article, that Chriſt ſuffred in the houſe of Annas, the denyeng of Petre which was ſhamefull to Petre and moche paynfull to Chriſte, and that for .vi. cauſes. Fyrſte for the multitude of people that were then preſent. for he denyed Chriſte in the byſſhopes palace, where as was at that tyme, moche people gathered, and therfore this ſynne was moche more greuous, than if it had ben done in a pryuate and ſecrete place. Secondly, it was the more ſhamefull to Petre, for his ſlaknes in folowynge Chriſte, for he folowed a farre of, thoughe before he had ſpoken and made his boſte that he wolde rather dye then denye hym. The thyrde cauſe was the vylenes of the perſone that moued the queſtion vnto Petre, for it was a woman, nat a noble woman, but a ſeruaunt, and other vyle ſeruantes, which was ſo moche the more to ẏ rebuke of Petre, that he wolde denye his lorde god, at theyr queſtions. Fourthly for Petre ſhortly and lyghtly denyed Chriſt at one worde of a pore and vyle ſeruaunt. The .v. cauſe is the periurie and curſynge of Petre, for this made his ſynne moche greuous. And therfore ſayth Symon de Caſſia: Petre in his wordes & his threfold negation, dyd greatly rebuke Chriſte, whiche had choſen ſo inconſtant and vnkynde a perſon to his deſciple and to his chefe apoſtle. &c. And ſextly the greuouſnes of Petre ſynne dyd appere by his great and cõtinuall wepyng, for a great ſynne requireth great cõtrition and penaũce

Lib.20.c.13.

Luc.22.G.

There be .iii. thynges in this goſpel that moued & induced Petre vnto penaunce. The fyrſte is ſyngynge or crawynge of the cocke. The ſeconde was ẏ reſpecte and beholdynge of Chriſte. And the thyrde was ẏ remembraunce of the wordes that our lorde ſayde to Petre at the ſupper the ſame nyght, that was that Petre ſhulde denye Chriſt thryſe that nyght before the cocke crawe. Our lorde ſuffred Petre to fall for our example, that no man ſhuld preſume of hym ſelfe, ſeynge that the prynce of thapoſtles dyd fall. And alſo that no man ſhuld diſpeyre, ſyth that Petre after ſo greuous a ſyn, was made ẏ porter of heuyn. And thyrdly that Petre ſhuld lerne to haue cõpaſſion of his ſubiectes. For ſhortly after he was to be made the chefe prelate of the churche. But where dyd Petre deny his mayſter Chriſte? Not in ẏ mount, nor in the temple, nor yet in his owne houſe, but in the byſſhopes palace ſtandyng and warmyng hym ſelfe by the fyre with the miniſters and ſeruauntes

Luc.22,G.

of the byſſhoppes. What ſignifyeth this palace or court of the biſſhoppe but worldly conuerſacyon and maners. Theſe miniſters ſignify deuylyſſhe perſons. The feare ſignifyeth carnall concupiſcence and deſyre / who ſo euer abyde with theſe companyes: he can not wepe and do penaunce for his ſynnes. And therfore it is very daungerous and perillouſe to be conuerſant in the courts of prynces, for Peter dyd but ones entre in to the palace [illegible] biſſhop / and anone he loſt the vertu and ſtrength of his ſoule / and alſo denyed Chriſte. What ſuppoſe you wolde he haue done if he had longe continued there? I feare that he wolde haue then ben as our preeſtes be nowe in great mennes houſes, that is worſe in al poyntes than lay men. But Peter went thens to do penaūs for there he could do none. In lyke maner the ſterre that appered to the .iii. kynges in the Eſt, whan they entred in to Hieruſalem in to the palace and court of Herode: the ſterre vanyſſhed from their ſyghte / and whan they were departed from thens: it appered to them agayne.

¶ Here folowe .vi. leſſons.

The firſt leſſon is this / that the prelate of the churche i.
ſhulde be ſuche a perſon as can haue compaſſyon of
the frayltyes and infirmities of his ſubiectes. The ii.
ſeconde is that no man ſhulde preſume of his owne
vertue. The thyrde is that we ſhulde reſiſt and with iii.
ſtande ſynne in the begynnynge / for one ſynne if it be not ſhortly
put a way by penaunce / it wyll drawe to it an other ſynne more
greuous. exemple herof we haue in Peter which at the firſt tyme Math. 26.
he onely denyed his mayſter without ony oth or other wordes. D.
And the ſeconde tyme / he denyed hym with an othe. And at Marci. 14.
the thyrde tyme he curſed / he ſware and alſo he denyed Chriſte. D.
Here ye may ſe howe one ſynne bryngeth in an other ſynne more
greuous than the firſt. The .iiii. leſſon is / that if we fall in to iiii.
ony ſynne though it be but a ſmall ſynne to our thynkynge / and
alſo done of onely frayltye / yet for no cauſe we ſhulde perſeuer
and cotynue therin. For to perſeuer in ſynne (as the gloſe ſayth) Eccl. 19. A.
it gyueth an encreaſynge to the ſynne. For as the wyſe man
alſo ſayth: He that diſpyſeth or lytyll regardeth ſmall ſynnes / by
lytyll and lytyll / he ſhall fall to moche more greuouſe ſynnes.

v. ¶The .v leſſon is that no man ſhulde diſpeyre of the mercye of god
what ſo euer ſynne he hath done, but let hym wepe ⁊ do penauns
vi. for his ſynnes .⁊c. ¶The .vi. is that we ſhulde neuer deny Chriſt,
who ſo euer committeth ony mortal ſynne: he denyeth Chriſt/ for
he conſentynge to the deuyll: forſaketh Chryſte.

¶ A prayer.

O Jeſu whiche ſuffred thy ſelfe to be denyed thrice of ȳ prince of thy apoſtles, whom alſo thou mercyfully beholdynge/ made hym to wepe bytterly for his ſynne: I beſeche the beholde me with the eye of thy mercy that I maye worthelye wepe in thy ſyght for my ſynnes/ and that I neuer denye the my lord god neyther in worde nor in dede. Amen.

¶ Howe our lorde was ſmyten vpon the cheke.

The .xi. article.

THe .xi. article of the ſmytynge of our lorde, for in meane tyme that Peter outward in the courte denyed our lord iii. tymes our ſauyour Jeſu was in the houſe: preſent before the byſſhop Annas, where as Annas moued vnto Chriſt an vnwyſe and foliſſhe queſtion before and in the audience of all the people that were there preſent that was of his diſcy- Joh. 18. C. ples and of his doctrine, and Jeſus anſwered not one worde of his diſcyples, for as at that tyme he could ſpeake no good of the for they all had forſaken hym that nyght/ teachynge vs therby, that whan we can nat truely ſpeake ony good of our neyghbours then we ſhuld kepe ſilence and ſpeake none euyll of them, though we knowe it. But to the other queſtion of his doctrine Jeſus anſwered ſhewynge that it was not euyll nor ſuſpecte: but good and holye, and that he proueth by the place and the compeyney Joh. 18. D. where and amonge whome he ſpake it ſayinge: Ego palam locut⁹ ſum mundo .&c. I ſpake openly to the people, I euer taught in the ſinagoges and in the temple where as the Jues ben gathered togyther/ and I ſpake nothynge in priuye corners/ therfore the quere of them that harde me/ for they can tell what I haue ſayde and taught, and here our lorde dyd ſo moderate his anſwere that nother he wolde hyde the treuthe nor yet be ſene to defende hym ſelf/ gyuynge to vs a fourme and a maner howe to anſwere moderately vnto our aduerſaries, ſo that we nother hyde the treuth nor yet prouoke or moue them agaynſt vs with our wordſ. Then one of the mynyſters ſmote Chryſte vpon the cheke ſayenge.

Sic respondes pontifici? Is this a good anſwere vnto the biſhop. Ibidem.

This ſtroke was ſo myghtye and greate / that the ſownde therof was herde ouer all the palace/and it was ſo ſtrongly gyuen that the prynte of his fyngures remayned in Chriſtes cheke, whiche prynte we may well ſe and perceyue in the image of his face that he gaue to the bleſſed woman called Ueronica. This image was lately in Rome, and it ſhulde ſeame that he myghte not gyue ſo ſore a ſtroke with his bare hande, and therfore it is moche lykly that he ſmote Chriſt with his gawntlette ſayng: Is this a good anſwere vnto a biſſhop? this he ſpake with great arrogance and prowdly without ony reuerence vnto Chriſt, and this he dyd to pleaſe and flatter the byſſhop. Of this ſtroke ſaint Ambroſe ſaith That it was ſo paynfull that it had ben ſufficyent for mannes redemption. It was ſo vehement / that therby all his teeth in his hed were moued or lowſed, and alſo his noſe and his mouth guſſhed out of blode. Our lorde wolde abũdantly and plentuouſly ſatiſfye for our ſynnes. And therfore he moſt hygh in noblenes / was ſmyten of a vyle wretche, god was ſmyten of a ſynner, the lord of his ſeruant, the creatoure of his creature, the gouerner of the hole worlde of a vyle porcyon of the ſame worlde, the moſte mercyful redemer was ſmyten of hym whom he came to redeme, if he wolde receyue it. This cõtumely with many other that foloweth our lord ſuffred for vs with al paciẽce ⁊ myldnes, ſo that with great myldnes he anſwered to hym that ſmote hym: Si male locutus ſum teſtimonium perhibe de malo. &c. If I haue ſpoken euell beare witnes agaynſt me of that euyll. But if I haue anſwered well / truly and conueniently / wherfore doſt thou ſmyte me? Ibidem. This anſwere of Chriſt as ſaint Auſten ſayth/was not ſpoken of any impacyence / but gentely and ſwetely he dyd reproue that ſeruaunt/and called vnto his mynde his vnkyndnes. Aug Johñ tract. Cxui. And herunto ſaynt Barnarde ſayth. O merueylous greate vnkyndnes / this ſame Malchus whom our lorde but a lytyl byfore dyd cure and heale his ryght heare the whiche Peter dyd ſmyte of. He nowe was bolde to ſmyte ſo cruelly his lorde god and curer. O good Jeſu in what compaigney arte thou nowe, howe moch was thy pacyence. Howe great was theyr crueltye and impacyence. But wyll they/nyll they/thy pacyence ouercometh theyr malyce / thy loue theyr enuy / and thy pitye / theyr crueltye. And thus ye may ſe that this ſmytyng is cõueniently nõbred amonge the articles of Chriſtes paſſyon, alſo therin was fulfylled the ſayng of ẏ ꝓphet: Dabit percutiẽti ſe maxillã: he ſhall offer his cheke Tren.3.D.

Mich.v.A. to the ſmyter. And an other prophet ſaith: Percutient maxillã iudicis Iſrael: they ſhall ſmyte the cheke of the iudge of Iſraell. Cap.vlt.D. This ſtroke was fygured in Michea/whiche was ſmyten vpon the cheke: bycauſe he ſayde the treuthe vnto Achab the kynge of Iſraell / as it is writen in the thyrde boke of the kynges. ❧

¶ Here foloweth a leſſon.

Of this article we may take this leſſon, ſythe that Chriſte wolde be buffeted and ſmyten for vs: it is cõuenient that we ſtoppe our mouthes that we ſpeake no thyng contrary the honour of god, and alſo that we excite and moue our ſelfe to ſpeake and do that is good. And in all iniuries and contumelies done vnto vs: that we haue pacyence by the example of Chriſte, whiche dyd vouchſafe to gyue vs ſpecyally in this poynte an example of great pacyence. And alſo a man to conforme hym ſelfe vnto this article: may to remember the great ſtroke of Chriſte, gyfe hym ſelfe a moderate clappe or ſtroke for all his lyes / euyll and vayne wordes, and then pray on this maner.

¶ A prayer.

O Ieſu whiche wolde be ſmytten for me moſte vnworthy, of the vyle miniſter and ſeruant of Annas: graũt to me I beſeche the thy grace / that I may ſtoppe my mouthe from all euyll and vayne ſpeache / and that I neuer ceaſe frome thy laude and prayſynges. Amen.

¶ Howe Ieſus was preſented vnto Cayphas.

The .xii. article.

The .xii. article of the preſentacyon of Chriſte vnto Cayphas/ whan our lorde had taken that great ſtroke in the houſe of Annas, ſhortly after/ Annas ſent Chriſt bound as gyltye and worthy death and therunto condempned by hym, he ſent hym (I ſay) vnto Caiphas/gyuyng thankes vnto the miniſtres that it wolde ſo pleaſe them to brynge Chriſte firſt vnto hym. Joh.18.D. Annas (I ſay) ſent Chriſte to Cayphas, for he was the cheife biſhop for that yere, and ſo to him it apperteyneth principally to entreat of the condemnacyon and death of Chriſt, and for the ſame cauſe there were gathered a great companye of preeſtes and ſcribes in the forſayde houſe of Cayphas to counſell herin. In this houſe of Caiphas Chriſte dyd abyde vnto the mornynge, at the whiche tyme he was ledde vnto Pylate.

And in this houſe he ſuffred .iii. thynges that were moche paynfull to hym / that is: the falſe witneſſyng / the crafty adiuracyon and the moſt diſpitefull confutacyon / as it ſhall appere in the articles folowyng. And here note that this preſentacyon was more greuous vnto Chriſt, than the firſt that was to Annas, for this Cayphas was the cheyfe byſſhop for that yere. And alſo he was more crafty and more malicyous than Annas / and that well appereth by the interpretacyon of his name. Cayphas is as moche to ſay by interpretacyon as a crafty or wyly ſearcher, for he more craftely dyd ſearche for falſe witneſſes agaynſt Chriſte, ⁊ whan he coulde fynde no conuenient teſtimonye agaynſt hym: then he malicyouſly and craftely by hym ſelf toke occaſyon in our lordes wordes of his dampnacyon as we ſhall declare hereafter in the xiiii. article. O how payneful is it to a good man to be preſented before ſuche a iudge / ſo craftie / ſo captious / ſo malicyous / and replete with all enuy. It is ſayd that from the houſe of Annas vnto Cayphas houſe were an hundreth neynty ⁊ .iiii. paſſes by the whiche ſpace about .xxx. tymes they condemned hym / and ſpued or ſpyt vpon hym / biſydes many other tormẽtes ⁊ paynes.

¶ Here folowe .ii. leſſons.

Of this article we may note .ii. leſſons. The firſte that the ſeruauntes of god ſhuld not be moche afrayd to be preſented before euyll and wicked iudges. For the more wicked the iudge is / the more grace therby commeth to the ſeruauntes of god. Exemples herof we haue in the glorious apoſtles Peter and Poule whiche ſuffred deth vnder the moſte cruell Iudge Nero. Alſo in ſaynte Laurence / whiche by the moſte wycked tyraunt Decyus was put to deth, and ſo of many other holy ſayntes. The ſecond leſſon is this / that we ſhulde depely remember al our euyll that we haue done / and ſo preſent our conſcyence before the hye Iudge Chriſt / and alſo before his vycar here in erth our curate to be duely examyned / for our ſauyour Chriſte diſdeyned not to be examined before the prynceys of the preeſtes / the ſcribes ⁊ the ſeniours of the Iues. And pray as foloweth.

¶ A prayer.

O Ieſu which for me moſt vnkynd wretch wold be ſent from Annas vnto Cayphas ⁊ alſo wold be examined before hym graunt to me I beſeche the for ẏ loue of thy name that I feare not the iudgement of euyll perſones / and alſo that I may appere in thy ſyght with a good and pure conſcience. Amen.

¶ Of the bryngynge furth of falſe teſtimonie agaynſt Chriſte. ¶ The .xiii. article.

The .xiii. article is of the ſayinges of .ii. fals witneſſes.
For whan Chriſte ſtode before Caiphas the hyghe
prince of preſtes, and all the counſaile there gathered
dyd ſerche to haue falſe teſtimony againſt Jeſus that
by ſome colour they myght put hym to death, and yet
they coulde fynde none conuenient wytnes, thoughe many falſe
Libro. xiii. witneſſes were brought forth. then at laſte there came two falſe
witneſſes / of the whiche Symon de caſſia ſayth: ¶ The counſell
of the Jues ſaughte for teſtimonie agaynſt Chryſt that vnder the
colour of iuſtyce they myght put hym to deth. whome they perſued
of pure enuy / but they laboured to cloke the crueltye and enuy
of theyr myndes with ÿ cloke of iuſtyce / and therfore they ſaught
for falſe witnes. And here note that it is to the hyghe laude and
prayſe of Chriſt that they could not fynd the leſte thynge that he
was culpable in / or to be reproued / and note wele that it is wryten:
Falſum teſtimonium. ¶ They ſaughte for falſe teſtimonie for
Marci. 14. F. they myght neuer fynde true wytneſſe agaynſt hym. But at laſt
two falſe wytnes came furth and ſayd: We herd hym ſay, I may
diſtroy this temple of god that is here made ⁊ in .iii. dayes buyld
an other temple. By this teſtimonie they intended to proue that
Chriſt wolde vſurpe vnto hym the power of god as if he were
god / but theſe two were falſe witneſſes for they chaunged the
wordes of Chriſte and alſo his ſenſe and vnderſtandynge. ¶ The
Iohñ. 2. D. wordes of Chriſte were theſe: Soluite templum hoc: et in tribus
diebus excitabo illud / ¶ That is / diſſolue this temple (that is kyll
or ſley this bodye of myne) and in thre dayes I ſhall rayſe it vp
agayne. He ment of the temple of his body and they ſpake of the
material temple in Hieruſalem / and therfore they added in theyr
teſtimony: Templum hoc manufactum: ¶ This temple made by the
hand of man / whiche wordes Chriſt ſpake not / and therfore they
bare falſe witneſſe agaynſt hym / and that dyd not a lytell hurte
or greue Chriſt. What man is he that wyl not be ſory to be falſly
Pſal. Cxv. accuſed / though he (as euery man is) be mutable and many thynges
do offende? Howe moche more then ſhulde Chriſte be ſorye
to be falſly accuſed / ſyth he in nothynge can offende, for he is the
eſſencyal trouth of god and the ſelfe god in ſubſtance. Here ſaint
Anſelme in his boke called Cur deus homo / merueylynge of the
miſcheuouſe mynde that the Jues had, ſo to procure the death of

Chriſte

Chꝛiſt : and ſwereth to hym ſelfe inſtructe by the ſpirite of god / and ſayth : I thynke that there is none other cauſe of theyꝛ malyce to wardes Chꝛiſte, but that he continually and ſtably kepte trouthe and iuſtyce both in his dayly ſpeache ; in his teachynge, and alſo in his lyuynge. And contrary wyſe / the Iues were euell / falſe / iniuſte and craftye oꝛ diſceytefull, foꝛ the whiche Chꝛiſte ſharplye rebuked them, and therfoꝛe they procured his deth / foꝛ they wolde haue none to lyue that ſhulde be better than they : leſte that they ſhulde then be reputed as ſynfull men / and ſo ſuffer great ſhame and rebuke. This counſell was ſpoken of by the holy patriarche Iacob ſayinge : Simeon et Leui fratres: vaſa iniquitatis bellantia. &c. Symeon and Leuy bretherne / armed oꝛ feyghtynge veſſelles of iniquitie, I wolde that my ſoule oꝛ lyfe came not in to theyꝛ handes / power oꝛ counſell. And of this text the oꝛdinerye gloſe ſayth that the byſſhoppes & preeſtes were of the tribue oꝛ ſtocke of Leui, and the ſcrybes foꝛ the moꝛe partie were of the ſtocke of Symeon. Geneſ. 49. A.

¶ Here foloweth a leſſon.

Of this article we may take this doctrine, that we ſhulde hate and abhoꝛre all falſe teſtimony / alſo all falſneſſe and lyes / foꝛ Chꝛiſte / by falſe teſtimonye and by lyes was condempned to deth, and as ofte as we ſpeake falſe witnes agaynſt our neyghbour we condempne Chꝛiſte vnto the death / aſmoche as is in vs. And howe abhominable this ſynne is : Iſydoꝛe in his boke De ſummo bono ſheweth ſayinge : He that beareth falſe witnes : offendeth agaynſt thre perſons, that is agaynſte god, whome he contemneth by his ſwearynge and bꝛeakynge of his commaundement. Alſo agaynſt the iudge, whome by his lyeng he diſceyueth. And thyꝛdly agaynſt the innocent, whom he hurteth by his falſe teſtimonie. Libro. iii. Capi. ix.

¶ A prayer.

O Ieſu whiche wolde foꝛ me be blamed of the Iues / and by theyꝛ falſe teſtimonie accuſed : graunt to me that I neuer blame oꝛ rebuke man foꝛ the, noꝛ falſely that I accuſe any perſon and alſo that I pacyently ſuffer all falſe accuſacyons foꝛ thy honour and gloꝛye. Amen.

¶ Of the blaſphemy imputed to Chꝛiſte.

The .xiiii. article.

The .xiiii. article is the falſe impoſicyon of blaſphemy unto Chriſte. Cayphas the cheyfe prynce of the preeſtes and the hyghe byſſhop for that yere, ſeyng that Chriſt wold not ſpeake or anſwere to theyr falſe accuſacyons And that ſuche teſtimonies as was ſpoken agaynſte hym / were not ſuffycyent for his condempnacyon: he was gretly troubled bycauſe I ſay he coulde fynde no cauſe wherin he myghte accuſe hym & iuſtly condempne hym, and then he ſo kyndled with wroth in a great furye of mynd he aroſe up with great inpacyence from his ſeate of dignitie and ſayd unto Jeſus: Nihil reſpondes ad ea que iſti aduerſum te teſtificantur? Wyl thou not anſwere unto such cauſes as theſe perſons ley agaynſt the? By the inordinate mouynge of his bodye he made knowen the furye of his mynde / as Bede ſayth where as temperance and grauitye beſemeth a prelate and a iudge both in his wordes / dedes and geſture. And as Symon de Caſſia ſaythe: Cayphas roſe up for unquyetenes of mynde and ſo by his cruell mynde he was made hygher then hym ſelfe / for a man ſtandynge is hygher than when he is ſyttyng, he prouoked Chriſt to anſwere / not for the intent that he wolde beleaue his anſwere or take his excuſe: but hearynge his anſwere he myght peruert it and take therof occaſyon to accuſe hym, but Jeſus wold not anſwere / he held his ſpeach meakly / for he knewe that Cayphas wolde take ſumme occaſion of his anſwere / whereby he wold accuſe hym, therfore Jeſus wold not ſpeake, & that was not of any diſpleaſure or feare: but for a miſterie, as knowynge that he whiche moued hym to ſpeake: dyd it of a crafte and fraude, and not to knowe the truthe. Alſo he kepte ſilence to gyue us example to contempne the falſe craftes and diſceytes of our aduerſaries / and therfore he wolde rather ſtrongly keape his ſilence than to defende his cauſe without ony profyte. And of this ſilence was ſpoken longe before that tyme, by the prophet Eſay: Quaſi agnus coram tondente ſe obmuteſcet. &c. He ſhalbe as dumbe as a lambe whan he is ſhorne / and he ſhal not open his mouth to gyue anſwere. And the prophet Dauid ſaith in the perſon of Chriſt: I as a deafe man hard not: & I was as a dumbe man not openynge his mouth. And the more that our ſauyoure Jeſus kepte ſilence to them that were not worthy his anſwere: the more Cayphas the biſſhop beynge in greate furye / prouoked Chriſte to anſwere. And therfore with great indignacyon and inpacyence he ſaid to Chriſt: Adiuro te per deum viuum ut dicas nobis ſi tu es Chriſtus filius dei? I adiure the by the lyuynge god /

Math. 26. F.

Sup Mat. 25.

Libro. 13.

Eſaie. 53. C

Pſal. 37.

Math. 26. F.

as

or charge and commaunde the by the vertue of the lyuynge god/ that thou ſay vnto vs if thou be Chriſt the ſonne of god lyuynge. This adiuracyon Cayphas ſpake of a falſe craftie and diſceytful mynde and not for to knowe the truthe. And therfore ſaynt Hierom ſayth: Sup Mat. 26. Cayphas dyd adiure Chriſt by the lyuynge god, that for the reuerence of the name of god: he ſhulde anſwere and ſpeke vnto them not intendyng therby to knowe the truth, but to take occaſion of his wordes to falſly accuſe Chriſte. O what madnes and wickednes was this, fyrſt they ſent to take hym and ſo they bounde hym as a thefe worthy deth. And now they examyn hym not to knowe the truth/ but rather to fynd ſome occaſion in hym wherby they myghte accuſe hym vnto Pylate as worthy death. And this adiuracyon was a greuous ſynne in Caiphas. for it perteyneth not to the inferiour ſo to coniure the ſuperiour without a reaſonable cauſe/ to ſay the treuthe. This notwithſtandynge Chriſte for the reuerence of the name of god wherwith he was adiured: he anſwered and ſpake the truth fyrſte that they ſhulde not excuſe theym ſelfe but that they herde hym ſaye the treuth, and alſo that he wolde not be noted to contēpne the name of god, for theſe cauſes Jeſus anſwered & ſayde: Tu dixiſti, ego ſum. &c. Math. 26. F. Thou haſt ſayd the truthe, J am the ſonne of god notwithſtandynge, J ſay vnto you that from henſforth or herafter ye ſhall ſe Marci. 14. G. the ſonne of man, that is, ye ſhall ſe me, whome you nowe contempne and ſhamefully entreate, ſyt on the ryght hand of the vertue of god, that is in maieſtie and power equall/ and one with god the father and ye ſhall ſe me cume at the day of iudgement in my manhode with great power and maieſtie in the clowdes of heuen. Than Cayphas whiche before roſe vp in a greate furye Sup Mat. Libro .iiii. hearynge this anſwere was more mad, and ſo cut or rent his garmentes, for as Bede ſayth whome that furie made ryſe from his Libro. 13. ſeate: this madnes prouoked hym to cut and rent his veſtiment. and as Symon de Caſſia ſayth, this cuttynge of his garment doth ſhewe a folyſſhe diuiſyon in his maners/ and alſo the want of the bond of Charitie. And in this acte Cayphas dyd alſo prophicye/ ſhewynge and ſignifyenge by the cuttynge of his garment, that the Jues ſhuld ſhortly leſe theyr dignitye of preeſthod which began in Aaron, for when he cut his garment or clothyng he made that openly to be ſene, which before was ſecreat, and ſo conſequently he cut and put from hym the couerynge of the lawe, though he knewe it not: nor yet intended yͭ, for he onely cut his clothynge: that he myght make his accuſacyon agaynſt Chriſte, more greuous, and to ſhewe that thynge by his doynge: which he ſpake in his wordes, for he ſayde that Chriſte dyd blaſpheme god. It was a cuſtome and a maner amonges the Iues yͭ whan they herde any blaſphemye ſpoken agaynſt god: they wolde cut and rent theyr clothynge or garmentes in token of ſorowe and deteſtacyon of ſo great a cryme. This greuous ſynne of blaſphemy the prynce of preeſtes Cayphas dyd impute to Chriſte ſayinge: Blaſphemauit: He hathe blaſphemed god attributynge and gyuynge that thynge to hym ſelfe: whiche is onely propre to god. What nede we of ony other witnes as he myght ſay we laboure in vayne to ſearche for wytneſſe agaynſte hym, for he hath ſpoken openly and before al your preſence, ye haue hard hym ſpeake blaſphemye. O wretche and prynce full of wyckedneſſe, he ſpake no blaſphemye but the treuth thou doſt blaſpheme the ſonne of god, for thou wyll not gyue that thynge to god that apperteynethe to god, thou reputeſt the eſſencyall ſonne of god to be a pure creature, and therfore thy blaſphemye ſhalbe with the euermore to thy eternall perdicyon and dampnacyon.

¶ A Leſſon.

OF this article we may take this leſſon, that we ſhulde be pure and clene from all blaſphemye both in our ſelfe and alſo to other perſons, in our ſelfes: that we nother do nor ſay any thynge wherby the name of god ſhuld be blaſphemed in vs or by vs. And alſo that we moue not ony other perſons to blaſpheme god. And a man to conforme hym ſelfe to this article let hym in a contrarie maner blyſſe or prayſe god in this or lyke maner. Sit nomen domini benedictum. &c. Bleſſed be the name of god nowe and euer. Amen. And alſo pray as foloweth.

¶ A prayer.

O Ieſu whiche dyd ſuffer the abhominable ſynne of blaſphemy to be put vpon the: kepe me that thy name be neuer blaſphemed by me in worde nor in dede / and that neuer ony blaſphemie/or ony other euyl word be ſpoken or vttered with my mouth.

¶ Of the Condempnacyon of Chriſte.

The .xv. article.

THe .xv. article is the condempnacyon of Chriſte vnto the death. Whan Cayphas the prynce of preeſtes had ſayde to his compaigney that were there gathered in counſel, ye all haue nowe herd hym ſpeake blaſphemy, he aſked of them what they thought, and then they al anſwering

ſayde;

ſayd : Reus eſt mortis : He is worthy death/he hath deſerued deth. Math.26. G. This they ſayd that theyr malice ſhuld be openly knowen, and though they dyd not ſo intende : yet it was ſo done by the permiſſyon and ſuffrance of god, as many other thynges here ſpoken and done in theſe articles. And beholde here (ſayth Symon de Caſſia) Libro.13. howe iuſtyce is oppreſſed / vertu put vnder foote / and reaſon vtterly ſubdued to theyr malice, in ſo moche that all the princes / wyſe men and ſeniours dyd agre in one ſentence to condemne to deth the rightuous perſon. And there was not one that wolde ſpeake for the innocent / that wolde defende hym / excuſe hym / or requyre reſpyt of that he myght anſwere or defend hym ſelfe / but all they condempned hym as worthy deth / where as Chriſte ſpake onely the treuth. Marci.14. G. And note here the merueylouſe folyſſhenes or rather madnes of this biſſhop / howe he ſyttynge in the place of a iudge / dyd peruerte the ordre of iuſtyce and of the lawe. Fyrſt he gaue ſentence of blaſphemy agaynſt Chriſte / and after that he aſked counſell of ſuche as ſatte in examinacyon with hym ſayeng what thynke you in this cauſe, and they ſayd : Reus eſt mortis : He is worthy death. Suche a iudge hath ſuche counſellers, they were the accuſers of Chriſte, they diſcuſſed and examined his cauſe and they alſo gaue ſentence and all contrarie to the order of the lawe. They ſayd he is gyltye and worthy death. If Chriſt had blaſphemed as they ſaid that he dyd : they had then ſayd treuthe, Leuit.24. C. for who ſo euer dyd blaſpheme the name of god, by the lawe he ſhulde ſuffer death, for he ſhulde be ſtoned to death. But for aſmoche as Chriſte dyd not ſo in dede as they ſayd : therfore theyr ſentence was falſe and wycked. And therfore this condempnacion of Chriſt vnto the death : is conueniently nombred amonges the articles of Chriſtes paſſyon, for what man is there that wyll not be heuy and ſory to be falſly condẽpned vnto deth, how moche then ſhulde Chriſte be ſory beynge moſte innocent, and the lyfe of all lyuynge creatures, to be condempned vnto ſo ſhamefull a death of the croſſe / and that by thoſe perſons : whome he came to ſaue and helpe.

¶ Here folowe .ii. leſſons.

Of this article we may take .ii. leſſons. L. Fyrſt that this voyce of the Iues : Reus eſt mortis : He is worthy death / whiche was ſpoken of Chriſt moſt innocent, that this voyce (I ſay) neuer reſt or be founde in our hertes and mouthes. Nor that it at any tyme be ſenely perceyued in vs : as it may be of euery perſone

that committeth dedly ſynne, for of euery ſuche perſon it maye
ii. be truly ſpoken: He is worthy death, The ſeconde is that if at
any tyme we be perſued and alſo condempned to the deth falſely
innocently or without iuſtyce / and for the name of Chriſte: that
we be not troubled / but rather glad and ioyefull remembrynge
Math.5.B (as Chriſt ſayth) that our reward ſhalbe great and plentuous in
heuen / if we here paciently ſuffer for Chriſte / and than pray as
foloweth or in lyke maner.

¶ A prayer.

O Jeſu whiche feared not the wycked voyce of the moſt cruell Jues when they ſayd of the: Reus eſt mortis: He is worthy deth, and pacyently dyd ſuffer the ſame for me moſt wretche: kepe and preſerue me / that I neuer be founde worthye eternall deth in thy ſyght. Amen.

¶ Of the buffetynge or ſmytyng in the necke of Chriſt. The.xvi. article.

The.xvi. article is the beatynge or ſmytynge of chriſt
in the necke with theyr fyſtes / for whan Jeſus hadde
confeſſed hym ſelfe to be the ſonne of god / whiche the
Jues toke for the moſt blaſphemy that might be: then
all the compeyney that were preſent fel vpon hym lyke mad men
rebukynge and mockynge hym/ ſome dyd ſpytte in his face and
Math.26.G. ſome dyd ſmyte hym in the necke with theyr fyſtes as ſaynt Ma-
thewe ſayth: Comonly ſuche perſones as be taken for foolys or
vyle perſons and diſpyſed be ſo ſmyten in the necke. Therfore in
that/ that the Jues bet Chriſt with theyr fyſtes in the necke there
is not ſo moche intended in this article / the payne that then he
ſuffred, as the cōtumely and diſpiſynge, for that, they that tyme
reputed hym as a foole and a vyle perſon, for therby he was moc-
ked / ſcorned and blaſphemed/and therfore they alſo pinched/nip-
ped him and pulled hym by the chekes & by the heyre of his berde,
whiche all he ſuffred pacyently / and ſo was fulfylled the ſayenge
Eſaie.l.C. of the prophyt whiche ſayd in the perſon of Chriſt: Corpus meum
dedi percutientibus: et genas meas vellentibus: I offer my body
pacyently to them that ſmote it / and my chekes to them that pyn-
ched them. And theſe laſte wordes ſome men expounde them /
of the rentynge and tearynge of Chriſtes chekes with the ſharpe
Lira ſuper. nayles of the moſt cruell Jues, and ſome doctours declare them
Eſa.l.capi. of the pullynge of Chriſtes heyre out from his berde, & whether
of theſe

of theſe be true or that both be true (whiche I rather ſuppoſe) I may well ſe and perceyue that the curſed handes of the moſt cruell Iues were not ſaciate with ſmytyng / beatyng & ſpytyng in that moſt ſwete face of our ſauiour Jeſu, but alſo they rent his beautious face with theyr nayles & pluckyng out the heyre frome hys berde, and as Symon de Caſſia ſaith: This ſmytyng in the neck may ſignifye vnder a miſterie the obſtinate malice of the Iues, wherby they cōtinually curſe our fayth / whiche ioyneth vs vnto god, and alſo it ſignifieth the crueltie of the paganes which cōtinually labored by theyr tyrannie to diſtroy & cut away our fayth. For the pagans before ye they were cōuerted to the faith: they put to deth as many faythfull people as they might get. Colaphus is properly called a beetyng in the necke with ye fyſt. Nowe ſpūally our faith is called the necke of the church for aſmoch as it ioyneth the hed & the body togyther that is: chriſtians be ioyned to chriſt by fayth / and this faith ſhulde be ſtrong as the necke / and therfore in the canticles it is compared to the towre of Dauid which was very ſtrange. Our ſauiour Ieſus was ſmyten in the necke .xl. tymes in the houſe of Cayphas, and there were gathered in this counſell of the Iues agaynſte Chriſte, lxxvii. Iues.

Libro.xiii.

Cant.4.B.

¶ A Leſſon.

IN this article we may take this leſſon / that we be well ware that we neuer beate Chriſt in the necke: as ſaynte Bede ſayth: All falſe chriſtians that confeſſe Chriſte in worde and denye hym in theyr lyuyng: they beat Chriſt in the necke / for Colaphus is that ſtroke that is gyuen byhynde a man. They alſo do beate Chriſte in the necke: that prefer theyr owne honor and glorie before the glory of Chriſte. And alſo they that ſclaunder theyr neyghbour byhynde his backe. And a man to conforme hym ſelfe to this article he may gyue hym ſelfe a clap in the necke / in the remembraunce of all Chriſtes ſtrokes, and then praye thus.

Sup Mat. cap.14.

¶ A prayer.

O Ieſu whiche wolde be ſmytten by the cruell Iues in the necke for my loue: graunte to me that I may ſo confeſſe the my lorde god with my mouthe: that I neuer do contrarye thy preceptes in my dedes. Amen.

¶ Of the ſpittyng in Chriſtes face. The.xvii.article.

The.xvii.article is of ŷ ſpittyng in Chriſtes face, when
al the Jues had accuſed Chriſt as worthy to dye / then
they dyd ſpytte in his face / as in a perſone moſt vyle /
abiecte and to be diſpyſed / a perſon curſed and repro‑
Mat.27.G ued of god, and therfore as the goſpell ſayth; Ceperunt quidam
conſpuere eum: Some beganne to ſpytte vpon hym / and that in
Mat.26. his moſt amiable face as Mathewe ſayth: This ſpyttynge was
G. done and ſuffred of Chriſte for many cauſes. Fyrſt to note theyr
Libro.xiii. great vnkyndnes: as Symon de Caſſia ſaythe: Our lorde dyd
ſpytte on the erth and made clay / and therwith anoynted the eyen
of hym that was borne blynde ⁊ ſo gaue to hym hys ſyght / which
Joh.9.A. he had not by nature. And nowe the Jues to ſhewe theyr vnkynd‑
neſſe / dyd defoyle the face of our lorde with theyr foule ſpyttyn‑
ges. Secondely they ſpyte in his face to his great ſhame and deſ‑
peccion, for it was the propertie of the Jues to ſpytte in the face
of hym whom they diſpyſed and reputed as a vyle and abiect per‑
ſone. O abhominable madnes of the Jues whiche abhorred not
to defoyle that moſt amiable and louly face / the which angelles
haue great deſyre to beholde which is ful of grace ⁊ fauour and
deſired of all good people for it is ŷ lyfe comforth ⁊ helth of al ŷ be‑
holdeth it / ⁊ not only they dyd ſpyt in his face / but alſo they coght
and retched ⁊ ſo caſt ŷ foule ſtynkyng flegme into his fayre face.
Therfore Mathew ſaith: Expuerūt, that is / they retching ⁊ cou‑
ghyng / dyd ſpyt it into his face. And Marchus ſaith Conſpuerūt
that is not only one ꝑſon but many togither dyd ſpue in his face,
in ſomoch that ŷ moſt bleſſed ⁊ amiable face was made ſo abhomi‑
nable to behold as if it had ben full of lepre / and ŷ was thorough
theyr ſpittyngꝭ / ſcratchyngꝭ ⁊ beatyngꝭ as we ſhall declare in the
next article. And ſo was fulfylled in chriſt ŷ prophecie of Eſay ſa‑
Eſa.liii.A. yng of chriſt: Non erat ei ſpecies. &c. There was nother beautye
nor fauour in his face / we ſe him ⁊ we might not ſe his face it was
ſo couered wt blode ⁊ ſpyttyngꝭ, we reputed hym as a lepre and
ſmyten of god as ŷ moſt wretched / but he was wouded for our ini‑
quites ⁊ oppreſſed for our ſinnes ⁊ not for his owne. And herunto
In ſermõe ſaint Barnard ſaith. O good Jeſu theſe moſte wretched ⁊ cruell
de paſſione Jues haue wt theyr ſtynkyng ſpuyngꝭ defoyled thy face ſo beau‑
domini. tyous ⁊ amiable ŷ angelles deſire to beholde it which fulfylleth all
heuyns wt ioye ⁊ gladnes / which both rich ⁊ pore in ŷ worlde do
worſhip / ⁊ yet good lord thy wretched creatours dyd ſmyte ŷ and
diſpiſe ŷ as a vyle ſeruant / thou beyng the lorde of all creatours.

¶ Here

¶ Here foloweth a leſſon.

OF this article we may take this doctrine, that we oughte diligently to be warre that we neuer ſpytte in the face of god as the Iues dyd, which we do when we defoyle our ſoule & cōſcyence with ony fylthy thoughtes or dedes, for Chriſt doth reſt in the ſoule and conſcience in the whiche his face or ymage is hole and perfyte. And therfore who ſo euer defoyleth his conſcience with deedly ſynne: he ſpytteth in the face of Chriſt, ſaint Hierom ſayth that our lorde Jeſus wolde ſuffer pacyently ſuche ſpyttynges in his face: that therby he myght waſſhe our conſcyence whiche is as the face of our ſoule. And that a man myghte conforme hym ſelfe to this article, he ſhulde forme and ymagyne in his mynde: Chriſte horribly in his face deformed and defoyled with the ſpyttynges of the Iues, and then he ſhulde thanke hym with all his herte for his great pacyence, and ſo glorifye Chriſt for that rebuke and ſhame. Alſo we ſhulde remember howe ofte we haue defoyled the moſt beautifull face of Chriſt in our conſcyence by mortall ſynne. Alſo howe oftentymes we haue receyued vnworthelye the bleſſed bodye of our lorde and defoyled it with our fylthy ſpoyll, and then praye thus.

Hug Mar. 14.

¶ A prayer.

O Jeſu whiche wolde ſuffer thy moſt fayre and amyable face to be defoyled for my loue with the fylthy ſpyttynges of the Iues: graunt to me that I neuer defyle the face of thy ymage in my ſoule / by my ſynfull actes or fylthy cogitacyons. Amen.

¶ Of the ſmytynge of Chriſte in the face. The. xviii. article.

THe. xviii. article is the ſmytynge of Chriſte in the face. Of the whiche ſaynte Mathewe ſayth thus: Et palmes ei in faciem dederūt. And they ſmote hym in the face with the palme of theyr handes, as the hande whan it is cloſed it is called the fyſte, ſo when it is open and ſpreade abrode it is called the palme. As Papias and Iſydore ſayth. So nowe they ſmote Chriſte with theyr open handes vppon the face. And this ſmytynge maketh a ſpecyall article of the paſſyone of Chryſte / for ſo moche as a manne dothe ſuffer more payne by ſuche ſmytynge in the face: than

Math. 26. G.

Iſydorus. Libro. xi. Ethimologiarum cap. 14.

Papias ſuper hāc dictionem palma.

than by ſmytynge in the necke, for in the face of man are all yͤ ſen-
ſes or wittes, and alſo the face is moche tender and ſoone hurte.
And therfore it is very lyke that by ſuche ſmytynge in the face the
blode cam̄e out from his noſe and alſo from his mouth though
Libro. xiii. it be not writen by the euangeliſtes. For as Symon de Caſſya
ſayth: That the euangeliſtes dyd omitte many thynges decla-
rynge the bytternes of Chriſtes paſſyon, whiche yet we maye ably
beleue, and that was bycauſe the euangeliſtes wrote onely for
the truthe of the hyſtorie to be had / and not pryncypally to excite
and moue the effectes of compaſſyon in vs. O what enorme and
greuous ſynne of the moſt wicked Jues was this, yͭ they wolde
Sup marc. 14. in fine. ſo cruelly ſmyte ſo pleaſaunt a face. But as ſaynt Hierom ſayth:
He wolde pacyently ſuffer ſo to be ſmyten with theyr palmes:
that we with our handes and lyppes, that is with our workes
and wordes myght laude and prayſe hym. Alſo we may ſay that
he is ſmytten in the face: whiche is rebuked and reuyled to his
owne face. And in this maner alſo was Chriſt ſmyten in the face
for he ſuffred many rebukes / contumelies and diſpyſynges open-
Eſaie. l. C. ly to his owne face ſpoken. And of the prophet Eſay in the perſon
of Chriſte / Faciem meam non auerti ab increpantibus & conſpuen-
tibus in me. I haue not turned my face frome theym that reuyled
and rebuked me and ſpytted vpon me, for the Jues dyd not one-
lye ſmyte Chriſt vpon the face: but alſo they reuyled hym to hys
face with many opprobrious and blaſphemous wordes, which
all the euangeliſtes do not expreſſe. But yet Lucas toucheth
Luc. 22. G. them in a generaltie ſayenge: Et multa alia blaſphemantes dice-
bant in eum: The Jues blaſphemyng Chriſt: ſpake many other
opprobrious wordes to hym.

¶ Here foloweth .ii. leſſons.

1. THe firſte leſſon is that we ſhuld be ware that we ſmyte not Chriſte in the face with our palmes, He ſmyteth Chriſte in the face with his palme (as ſaynte Auſten ſayeth: Whiche doethe hurte and offende the integryty and the perfeccyon of the ymage of god in his ſoule, and therfore a man fallynge from grace by mortall ſynne doth ſmyte Chriſte (as it were) in the face with his hande and euyll worke, for therby he offendeth and hurteth yͤ integritie ꝛ perfeccyon of the
ii. ymage of god in his ſoule. The .ii. is, as chriſt our god dyd neuer auerte

auerte and turne away his face from ſuche rebukes/blaſphemies diſpyſynges/perſecucyons and ſpyttynges, but rather gladlye and pacyently dyd offer his face to them for our loue: ſo ſhulde we in tyme conuenient not refuſe/but rather gladlye ſuffer lyke thynges for the loue of Chriſte, And then let vs worſhyppe hym and pray we as foloweth.

¶ A prayer.

O Jeſu whiche wolde ſuffer for my loue thy moſt louely face to be ſmyten with the handes of the moſte wycked Jues: graunt to me that J may euer kepe the face of thyne ymage pure and vndefoyled in my ſoule/that it neuer be ſpotted or hurte by the ſynfull handes and workes of my iniquityes or ſinnes. Amē.

¶ Of the couerynge and blyndfyldynge of Chriſtes face. The .xix. article.

The .xix. article is the couerynge of Chriſtes face/for as the Goſpel ſaith: Velauerunt faciem eius: They couered his face, who ſo euer couereth the face of an other perſon: he hydeth that face from hym, and ſo the Jues hydd the face of god from them. And this couerynge yet continueth vnto this daye vpon the hertes of the Jues/for they wyll not ſe and knowe god as they ſhulde do. O mad blyndnes and blynde madnes of theſe vnhappy Jues, that moſt pleaſaunt face whiche the holye patriarches and prophetys and theyr formar fathers greatly deſyred to come and with contynuall and longe ſyghenges deſyred to ſe it, but theſe wycked Jues/when they had it preſent and myght haue ſene it/they wolde not, but couered it and hyde it from them. Moyſes deſyred to ſe this face whan he ſayd: Oſtende mihi faciem tuam: Lorde ſhewe to me thy face. Alſo Dauid ſayd: ſhewe to vs thy face and we/ſhalbe ſafe. Pſal. lxxix. Alſo in the canticles it is written/ſhewe to me thy face for it is very fayre. All the fathers alſo in Limbo patrum dyd crye and ſay: Come and ſhewe to vs thy face lorde that ſytteſt aboue Cherubyn. And at laſte: He that was thus deſyred of all good men: came and ſhewed his face to the Jues, and they as moſt wretched couered his face, not for that he ſhuld not ſe theyr ſynnes but to hyde hys face from themſelfe as Bede ſayethe: for theyr ſoore and blynde eyene myghte not beholde the face of Moyſes: Excepte that it were fyrſte couered, but this perſon Chryſte is moche more of dignity then Moyſes.

Marc.14. G.

Exod.33. C.
Cant.2.D.
Pſal. lxxix.

Sup. Mar. 14.
Exo.34.D.

And therfore his face is moche more glorious and ſhynynge then Moyſes face was, though Chriſtes glory were al inwardly and outwardly couered with a clowde of a mortall bodye / yet there was a lytyll ſparke of glorye ſhynynge in his face, that dyd ſo glymer and beat in the eyes of the Jues: that they could or wold not pacyently beholde his face / but couered it and hydde it from them ſelfe, ſignifyenge therby (though they ſo dyd not intende) that no infidele and ſynfull perſon turned from god: myghte ſe and beholde the face of Chriſte, for it is hyd from them. A figure of this couerynge and blyndfyldyng we may take in Sampſon which for the loue he had vnto the ſynful woman Dalida: he loſt his ſtrength / he was taken of his enemyes / his eyen were putte out / and alſo he was fatigate and weryed with manifolde illuſyons and ſcornes. So our ſtronge Sampſon Chriſt Jeſus was ſerued in lyke maner as it appereth in the articles of his paſſyon, and al that was for ẏ loue of our ſynfull ſoule, to whom he ſpake by the prophet, Thou haſt done fornicacyon with many ſtraũge louers, yet returne & come agayne to me and I ſhal receyue the.

Judic.16. C.F.

Hier.3.A.

¶ A leſſon.

OF this article we may lerne this leſſon that we ought to be wele ware that we neuer blyndfylde Chriſte or couer his face. But alas many Chriſtyans now a dayes do couer Chriſt face, whiche do ſynne priuely / thynkynge that god doth not ſe them. Alſo they do couer Chriſtes face whiche ſeeth all thynges that do chaunge / gyue or ſell craftelye; that thynge whiche ys euyll or nought; for a good thynge. Alſo they couer Chriſtes face which do derke or couer the Image of god in theyr ſoules with the cloke of wylfull ignorans or ſynne. And therfore ſaynte Hierom ſayth, that Chriſt wold haue his face couered, bycauſe that he wolde take awaye the couer and cloke of ignorance and ſynne from our hertes.

Sup Mar. 14.

¶ A prayer.

O Jeſu whiche dyd ſuffer for my loue thy moſt gracyous face (the whiche angelles deſyre to behold) to be couered of the wicked Jues to thy great rebuke: I beſeche the make thy face to ſhyne vpon me thy moſt wretched ſeruant, that thy godly ymage in me be neuer derked or couered and that mercyfully thou wold take away the cloke of ſynne and the derknes of ignorance from my herte with the lyghte of thy heuenlye grace. Amen.

¶ Of the

¶ Of the mockynge of Chriſt when they bad hym prophicye, who is this that ſmyteth the. The.xx. article.

The.xx. article is the ſcornful queſtyon of the Iues vnto Chriſt, For when they had couered his face: they ſmote hym on the heed ſaynge: Arede or prophicye vnto vs Chriſte, who is he that ſmyteth the nowe. But in what parte they then dyd ſmyte hym: the euangeliſtes ſpake diuerſly. For Marcus ſayth that then they ſmote hym with theyr fyſtes in the necke. But Mathew and Luke ſay that they ſmote hym vpon the face wyth the palmes of theyr handes. Therfore we may ſay cōueniently, that after they had couered his face: euery man ſmote hym as he wold, and ſo ſome ſmote hym in the necke/ ſome in the face and ſome on the chekes: and ſo ſmytynge they ſayde. Arede or prophicye to vs thou Chriſt/ who ſmote the nowe? And this they ſpake to mocke and ſcorne hym as the gloſe ſayth, bycauſe he wolde be taken as a prophet amonge his apoſtles and comen people, and whom the people alſo toke for a great prophet But the Iues nowe bycauſe he wolde not ſaye who ſmote hym: they toke hym for a falſe prophet. Our ſauyour Ieſus wolde not anſwere to theyr foliſſhe and mad queſtyon/ bycauſe he knewe that they mocked hym, and ſo ſurely it had ben but a folyſſhenes to anſwere vnto theyr madnes. Saynt Hierom ſayth: that they ware without mercy and full of crueltie/ and therfore they dyd all the euyll and deryſyon that they coulde do to hym. Some ſmote hym of an euyll frowarde wyl, and ſome to pleaſe ẏ great prynces, whiche were moſte cruell and full of malice. And as ſaynt Hierome ſaith: this payne and paſſyon that he ſuffred that nyght: ſhall neuer be manyfeſtly ⁊ hollye knowen vnto ẏ day of iudgemēt, for frō the beginnyng of the nyght vnto the mornyng, he was left in the handes ⁊ cuſtody of the vyle ſeruantes whiche dyd then exercyſe and proue in hym all maner of tormentes and paynes that they coulde ymagyne: Nowe drawynge hym by the heyre of the heed nowe ſmytyng hym on the face, nowe ſpyttyng in his face and mouthe, nowe pynchynge his chekes and ſo of other paynes as we ſayd before and ſhall ſay more hereafter: they vexed and greued our ſauyour Chriſte both in ſoule and in body.

Math. 26. G.
Luce. 22. G

Math. 26. G.
Gloſa ordinaria Ibid.

¶ Of the Compaſſyon of oure Ladye.

BUt where art thou nowe O thou bleſſed vyrgyn Marie mother of Chriſt? Doyſt not thou knowe nowe what thynges be done aboute thy dearbeloued ſonne Jeſus? Some do ſay that Johan the Euangeliſte, leauynge Chriſt in the houſe of Cayphas / came to Bethanie to the houſe of Marie Magdalen where as our lady remaned when Jeſus went with his diſciples to Hieruſalem to make his ſupper and to eat the paſchal lambe, and whan Johan was come to bethany he knocked and rapt vpon the dore/and the bleſſed virgyn beynge in hyr prayers/hearynge hym was greatly aſtoniſhed and called vnto Magdalene and ſayde: Aryſe my doughter and know what is become of my ſonne. Anon the dore was opened and Johan came in cryenge / weppynge and ſaynge/ Alas reuerent mother, I brynge heuy tythynges to the / and for ſobbynge and weppynge he coulde ſcarcely ſpeake, then the vyrgyn with great heuynes & alſo weapyng aſked of Johan, where is my ſonne: where is my Jeſus: what is done with hym? is he yet on lyue or the moſt cruell Jues hath ſlayne hym? and Johan as he myght ſpeake ſayd: He is yet lyuynge / but as I can perceyue: they wyll this day put hym to death. The miniſters and the Jues toke hym this nyght / and nowe they kepe hym faſte bound in the houſe of Cayphas / and thoſe wicked ſcrybes and phariſeys do ſay that he ought to be iudged to deathe. O howe colde then was the vyrgins hert, with howe moche ſorowe was ſhe then replete? And then furth with ſhe wente with Johan haſtely to Hieruſalem, and Magdalene with other diuers women went with her / and whan ſhe came in to the citye ſhe ſaughte her ſonne by the brode ſtretes and narrowe laynes / aſkynge of them ſhe met, where is my dearbeloued ſonne/and ſo forthe as ye ſhal ſe in the next article; and alſo in the.xliiii.and.lviii.articles.

¶ A deuout Contemplacyon for a leſſon.

FOr an holſom leſſon in this article we ſhall ſet before you a breue contemplacyon of the moſt ſhamful mockinges and deriſions that the Jues dyd vnto þ moſt innocent lambe our ſauyour Jeſus. O my deuoute ſoule / awake/ryſe and depely conſider howe thy ſauyour Jeſus whiche is the ſoueraigne lorde & glorye of angelles is nowe made the mockynge ſtocke of the Jues, and as it were a tenyſe ball of deryſyon wherwith the preeſtes and the ſcribes and pha-

and phariſeys dyde play togyther [illegible] and toſſynge hym
from one to another to his greate rebuke and heuyneſſe. As Annas
ſent hym to Cayphas, Cayphas to Pylate, Pylate to Herode
and Herode to Pylate agayne. And in all theſe places and
in goynge alſo thyther he ſuffred many diſpytes and greuous
paynes, as we ſayde before and ſhall ſay more herafter. Of this
the prophete Dauid ſpeaketh in the perſone of Chriſte ſayenge:
Omnes videntes me deriſerunt me: All that ſe me: haue mocked me, Pſal.21.
and that .iii. maner of wayes, with falſe wordes, with ſignes
and with ſcornefull ſentences. Of the fyrſte the prophet ſayth: Locuti
ſunt labiis: They haue ſpoken with theyr lyppes, without
good conſyderacyon or aduyſement, now falſe thynges imputynge
to me and ſomtyme makynge falſe promyſes to me. For
the fyrſte they ſayd: Alios ſaluos fecit: ſeipſum non poteſt ſaluum facere: Math.27.
He made other ſafe, but he can not ſaue hym ſelfe. Here they C.
imputed a falſe thynge to hym, that he coulde not ſaue hym ſelfe,
and that is falſe. Alſo they made to hym a falſe promiſſe whan
they ſayd: Si rex Iſrael eſt: deſcendat nunc de cruce et credimus ei. Ibidem.
If Chriſte be the kynge of Iſraell let hym diſcende nowe & come
downe from the croſſe and we wyll beleue to hym. There was a
falſe promiſſe for they thought not as they ſayd. The ſecond deriſyon
was with ſignes. And of this alſo ſpeaketh Dauid: Et Pſal.21.
mouerunt capita ſua, They dyd moue and ſhake theyr hedes at Mat.27.
hym. And ſo ſaith Mathewe: Pretereuntes autem blaſphemabant
eum mouentes capita ſua. &c. They that paſſed by the mount of
Caluarie where as Chriſte was crucifyed dyd blaſpheme hym,
mouynge theyr hedes and ſayenge (Uah) This is he that wyl
diſtroy the temple of god and in .iii. dayes buyld it agayne. The
thyrde deriſyon was with ſcornefull and mockynge or ironyous
ſentences. And of this it foloweth in Dauid: Sperauit in domino Pſal.21.
eripiat eum. &c. He truſted in god the father, let hym nowe delyuer
hym from our handes, let hym ſaue Chriſte, by reyſyng hym
agayne, For as Chriſt ſaith: His father loueth hym & wyll ſaue [illegible]
hym. On this maner the Iues ſayd: Confidit in deum: liberet Mat.27.
nunc eum ſi vult: dixit enim, filius dei ego ſum: Chriſt truſteth in
to god the father, let hym delyuer hym nowe if he may and wyll,
for he ſaid that he was the ſonne of god. Thus they mocked hym
alſo they couered his face and ſmote hym with other thynges as
we ſayd before. Alſo of theſe thynges the prophet Dauid ſpeketh
in another pſalme in the perſone of Chriſte: Confortati ſunt qui
perſecuti ſunt me inimici mei iniuſte. &c. My enemyes that haue

perſecuted me wrongfully haue nowe the hygher hande and domynyon ouer me / and therfore I nowe paye and ſuffer paynes for that thynge whiche I had not. Adam and Eue dyd eate the apple: but nowe I paye for it and ſuffer payne for theyr ſynne. And that a man might conforme hym ſelf to this article: let hym remember what treaſon and ſhame Chriſte ſuffred in this acte / and howe the Iues made hym theyr laughynge and mockynge ſtocke: and as it were a chyldernes game at hym / and then praye as foloweth / or in any lyke maner.

¶ A prayer.

O Ieſu whiche with ſcornefull mockes of the Iues was ſmyten vpon the hed and bydden to arede and prophecye who ſmote the: I beſeche the good Ieſu prophecye and ſhewe to me, that I myght knowe what a wretche and ſynner I am, whiche ſo ofte (alas for ſorowe) haue ſmytten the with the hand of myne euyll and ſynfull dedes. Amen.

* * *

¶ Howe Chriſte was preſented before Pylate. The .xxi. article.

THe .xxi. article is the preſentacyon of Chriſte before Pylate. For what tyme it was clere day / that is the fyrſt houre of the day / at .vi. of the clocke at the ſonne ryſyng. A greate multitude of Iues came to Cayphas houſe / and from thens they ledde Ieſus bounde vnto the mote halle or iudgement houſe as a mylde lambe that is borne to his deth. O my ſoule beholde here howe thy ſauyour Ieſus entreth vnto his iudgement bounde thurſt and many other wayes vexed / and all men beheld hym and mockyng hym ſayd: O Ieſu thou art here nowe, if thou had ben a prophet: thou wolde haue preuyded for this before, with many other lyke wordes that thoſe curſed Iues ſpake then to hym. And thus they brought hym bounde and delyuered hym to ponce Pylate the preſident and hygh iudge of Iuery vnder the emperoure of Rome. This preſentynge vnto Pylate was moſt greuous of all other vnto Chriſte, fyrſte bycauſe he was preſented before that iudge, whiche had ful power vnder the emperour to condempne hym vnto the deth. Secondly bycauſe the Iues that preſented hym to Pylate dyd preſente hym / not as to be examyned by Pylate: but they delyuered hym vnto Pylate as conuicte and founde gylty by theyr examinacyon / and ſo to be put to ỹ deth without ony other examinacion or taryeng.

Mat.17.a

For they ſayd to Pylate: If this man were not a miſlyuer and ſo worthy deth, we wolde not haue delyuered hym to the. Of this we ſhall ſpeake more in the next article. Thyrdly this preſentyng to Pylate was moſte greuous to Chriſte bycauſe he had ben fatygate and vexed the nyght before, many wayes by the crueltye of the Jues, and therfore it was muche the more payne to hym now to be brought to the iudgement of a pagane and infidele, for they brought hym bounde to Pylate to be ſlayne and deuoured by hym whiche was reputed as a dogge amonge the Jues bycauſe he was a gentyle and not circumciſed as they were.

Joh.18.E.

L.21.

¶ A remembraunce of the mornynge of our Ladye.

When it was publyſſhed thorough out all the cytye of Hieruſalem that Jeſus was taken, and howe that the Jues wolde crucifye hym: his moſte ſorowfull mother the virgine Marye herde therof, and ſo almoſte dyed for ſorowe: was led by her ſyſters and other women with unſpeakeable lamentynges, weppynges, mournynges and ſyghynges, to ſe her moſte derebeloued ſonne, and ſo weppynge without ceaſyng, ſhe ſought hym thorough yͤ brode ſtretes and narowe lanes of Hieruſalem cryenge and ſayenge: Where is my moſte derebeloued ſonne, where arte thou my moſt ſwete Jeſu, where ſhal I fynd the, who hath taken the from me? Why may not I dye for the? Theſe wordꝭ with other lyke might this moſt ſorowefull mother of Jeſu ſay. And whan they came to that place where as they myght ſe Jeſus, they ſeynge hym ſo bounde, ſo tormented, ſo deformed with theyr ſpyttynges, forſaken of all his diſciples, diſpyſed, mocked and deſtitute of all help and ſolace, ſo ſhamfully and paynfully with a greate multitude of armed men cruelly led to the tribunall of the wycked Judge, and there to be condempned to the death, our ladye with her ſyſters and the other women I ſaye ſeynge and conſyderynge theſe thynges: what heuynes, what ſorowe and bytterneſſe were they than fulfylled with: it can not be ſpoken nor expreſſed by any ſentence. Alſo our lorde Jeſus ſeynge and knowynge his mother with the other women in ſo great ſorowe: greatly ſorowed therof, for without doute he had greate compaſſyon of them, and ſo was greatly greued of this compaſſyon, and moſt ſpecyally for his moſt kynd mother, for he knewe that her ſorowe was almoſt to the deth, as it ſhall appere in the.lviii. article. And as ſome doctours ſay: there were.xl.ſeruantes that led Chriſt from Cayphas houſe vnto Pylate beſydes the greate multitude of people that went with them: and there were a thouſande paſſes frome Cayphas houſe vnto the houſe of Pylate.

¶ A leſſon.

Of this article we may take this leſſon, that the ſecular power is not to be diſpiſed but to be honoured. For as ſaynte Poule ſayth: there is no power but of god, and therfore who ſo reſiſteth the power: he reſiſteth the ordinauns of god. And therfore as ſaynt Auſten ſayth: Our lorde god ſtode before Pylate a gentyle and pagane iudge, and ſpake neuer one word vnreuerently vnto hym. So ſhulde we with reuerence ſtand before our prelates and iudges though they be not good: but euyll and vicyous. Rom.13.A.

¶ A prayer.

O Lorde Jeſu Chriſte ſonne of the lyuynge god, whiche in the firſte houre of the day for our helth wolde be preſented by the Jues vnto Pylate a pagane iudge: graunte to me for the loue of thy name that I diſpyſe no maner of power, but that I may gyue due and worthy honoure to my ſuperioures and to all iudges. Amen.

¶ Howe the Jues falſely accuſed Chriſte before Pylate. The.xxii.article.

THe.xxii.article is the falſe accuſacyon that the Jues made of Chriſte, for whan Chriſte was brought in to the mote hal and there ſtode bound before Pylate the iudge: the Jues wolde not come in to the mote hall bycauſe they wolde not be defoyled and made vnclene, for that day was theyr Paſch day, wherin all the Jues that were clene ſhulde eate the pure breade that is made of pure whete without leuyn, and the Jues had this opinyon, that yf they came in the houſe of any gentyle or ſtraunger whiche was not circumciſed as they were: by that entrance they were made vnclene and ſo myght not eate of thoſe pure breades: vnto ſuche tyme they were fyrſt purifyed. And here ſayth ſaynt Auſten. O wycked blyndnes, the Jues feared to entre the houſe of a ſtraunger, bycauſe they wolde not be contaminate, but they feared not to ſley theyr innocent brother and alſo lorde. O thou chriſtiane Aug. Johā trac. Cxiiii note here howe the Iues kepte them ſelfe frome all vnclennes that they myghte eate the pure breade of wheate whiche gaue to theym no grace of god for the ſelfe eatynge, moche more then ſhuldeſt thou keape thy ſelfe clenne, whiche receyueſt the bleſſed bodye of Chryſte / the heuenlye breade whiche gyueth to the / the eternall lyfe. The Iues wolde not entre in to ẏ iudgmẽt houſe: and thou wylt not auoyd euyl compaignye and tauernes / where as oftentymes bene ſpoken temerary vngodlye iudgementes, and alſo moche blode ſhedde by falſe detraccyons and other wayes. Symon de Caſſia alſo ſayth here: That the Iues of an olde tradycyon and ordynaunce / auoyded and ſhunned the houſes of ſtraungers in ſuche hyghe ſolempnytyes. And ſo they euer intendynge to ſuche lyghte and vayne ceremonyes and lytyll regardynge greatter thynges: fell in to the deape pytte of greate ſynnes, and Pylate ſeyng that they wolde not enter in to hym: he went forth to them and ſayd: what accuſacyon brynge you agaynſt this man. And here ſayth Symon de Caſſya: It apperteyneth to the wiſdome and iuſtyce of euery iudge and preſident not to iudge after the mynde of the accuſers / excepte theyr accuſacyon be probable and true. Therfore Pylate wyſely dyd inquyre, and ordinarylye dyd procede in this cauſe / whan he ſayde: What accuſacyon ſhewe yow agaynſte this man. For alſo by the lawes of the Romaynes / no man ſhulde be condempned to deathe, Excepte he be fyrſte accuſed and that proued. Alſo Pylate merueylynge and alſo moued with diſpleaſure agaynſte the Iues, that they of theyr owne auctorytye wolde bynde Chriſte / nor yet conuicte before the iudge: thoughte that they hadde ſome greate cauſe agaynſt Chriſte, and therfore he aſked of them / what cauſe they layde agynſte hym. And then they anſwered: Si non eſſet hic malefactor: non tibi tradidiſſemus eum: If this perſone were not a myſordred lyuer: we wolde not haue delyuered hym to the. As if they hadde ſayde / after Symon de Caſſya we be not moued of enuye / nor yet ſtyrrede of haytred, Nor yet we haue bene haſtye in this dede, before that we delyuered hym to the: We dyſcuſſed hys cauſe, we ſe his euyll dedes, we knowe his myſcheuous tongue / there is nothynge that compellethe vs to delyuer hym vnto the / to be iudged & cõdempned by the: but his euyl dedes. Alſo addyng this we haue examined him in our wiſe

Libro. xiii.

Joh.18. E.

Libro. xiii.

Joh.18. E.

Libro. xiii.

and lerned counſell / and there we haue founde hym worthy to dye / wherfore it is not nedefull to haue any further examinacyon. ¶Thus theſe malicyous Jues dyd iuſtify them ſelf before the iugē that they myght the more ſpedely cōdempne the innocent. Pilate ſo what moued or diſpleaſed with theyr anſwere bicauſe he knew that they accuſed Chriſt for enuy onely that they had to Chriſte, and therfore thynkyng that they wold not ſhewe what cauſe they had agaynſt hym: for bycauſe he had offended agaynſt theyr law, therfore I (ſayd Pilate) wold not puniſh him but remitted hym to theyr puniſſhmēt, which was onely to be beaten & not to ſuffer

Joh. 18. F.

deth. And ſo Pylate ſayd to them; Accipite eum vos: et ſecūdum legem veſtram iudicate eum, ¶Take you chriſt and iudge him after your lawe, as if he ſhuld ſay, If your examinacyon be ſufficient then iudge you hym and condempne hym for I wyll condempne no man without a cauſe proued before me. And this alſo he ſpake mockynge them, for he knewe well that they myght condempne

Ibidem.

no man to deth. then the Jues ſayd to hym: Nobis non licet interficere quemq̄; We may ſley no man / for that auctoritie was taken from them by the emperour of Rome. And here ſayth ſaynte

Sup Johñ trac. Cxiiii.

Auſten: If he be ſo a miſcheuous perſon as ye ſay: why may ye not ſley hym, if ye may not ſley hym for your ſolempne feeſte of paſche: why do ye crye and ſaye: crucifye hym / crucifye hym / Pylate perceyuing by theyr wordes that they wold not be cōtent with any ſmall puniſſhement of Chryſte / but that they wolde haue hym ſlayne: he wolde nedes heare the cauſe why he ſhulde dye. And then they perceyued that Pylate was angrye: began to accuſe Chryſte falſely in many thynges, of the whiche onelye

Luc. 23. A.

thre we rede in Luke. And ſo the Jues ſayde, Hunc inuenimus ſubuertentem gentem noſtram, &c. We founde thys perſone ſubuertynge our people from our lawe. Alſo forbyddyng the peple to pay tribute to the emperoure. And ſaynge hym ſelfe to be Chryſte and our kynge. But theſe accuſacyons were al falſe. And therfore they ſayde: Inuenimus: We haue founde hym, for that was onely in theyr owne malicyous hartes, for it was not truthe in dede: but onelye theyr owne ymagynacyon and inuencyon. For he whiche came to fulfyll the lawe and not to breke it: dyd not ſubuert the people from ẏ lawe. Nor he dyd not ſubuert them: but rather cōuerted them to goodnes whom he taught ẏ truth, nor he dyd forbyd ẏ people to pay tribute to ẏ em-

Mat. 22. C

perour / for he ſaid openly: pay or rēder tho thyngꝭ to ẏ emperour which be his, and gyue to god that apperteyneth to hym. And alſo he payd tribute for hym ſelfe and alſo for Peter, and where he ſayd hym ſelfe to be Chriſte the kynge: he ſayd truthe, but yet he wolde not take vpon hym his kyngdome in this worlde, and ſo he was falſely accuſed and that notwithſtandynge: he wolde not anſwere one worde for his excuſe. And therfore Pylate ſayd to hym: Non audis quanta aduerſum te dicunt teſtimonia? Doyſt not thou heare what and howe many accuſacyons they brynge agaynſt the? And Jeſus anſwerede not one word in the preſence of the Jues, in ſo moche that Pylate moche merueyled therat: And ſpecyally ſeynge that the Jues vnreſonably and with great turmoyle and with importunitye / requyred his death but Chriſt for all that wolde not anſwer, remembrynge the ſayenge of the wyſeman. Vbi non eſt auditus: non effundes ſermonem: Speake not where as is no conuenient audience. Then Pylate entred in to the motehall, bycauſe he myght more quietely examyn hym frome the turmoyle and noyſe of the people, and there lytyll regardynge the firſte accuſacyon whiche was concernyng theyr lawe, nor yet the ſeconde accuſacyon, for he reputed that to be falſe, for parauenture he had hard before howe Chriſt ſaid / gyue to the emperour that is his, therfore he onely examined hym in the thyrde cauſe ſaynge: Tu es rex iudeorum? Arte thou the kyng of Jues? as if he ſhulde ſay / is it true that the Jues ſaye of the / that thou woldeſt vſurpe and take vpon the the name of a kynge contrarie to the decree and ſtatute of the emperour of Rome / for the emperour had taken frō the Jues ỹ name of a kyngdome that they ſhulde haue no kyng / and that was to breke theyr pryde and to take from them all occaſyon of rebellyon. Then Jeſus ſaid to Pylate A temetipſo hoc dicis: an alii tibi dixerūt de me? Spekes thou this of thyne own mynd: or other perſons haue ſpoken this to the of me, ſhewyng by theſe wordes ỹ Pylate dyd not folowe the order of ỹ lawe, as if he ſhuld ſay / if thou knowe ỹ I haue taken vpon me the name of a kyng ſhew openly ỹ ſignes or actes of my rebellyon / if onely thou hereſt this of oder ꝑſons / make ordynary inquiſition ⁊ cauſe thē to bryng in witnes. Then pylate anſwered, I am no Jue / and therfore I ſpeke it not of my ſelf / thy people ⁊ thy biſſhoppꝭ haue delyuered ỹ vnto me / whiche ſhulde deſire the, but it ſemeth that ỹ haſt greatly offēded thē: that they ſo obſtinatly do accuſe the, what haſt ỹ done? Jeſus anſwered: Regnū meū nō eſt de hoc mūdo: my kyngdom is not of this world ỹ ſo he denyes not to be a kyng for he is ỹ kyng of kingꝭ and lorde

Mat.17.D

Mat.17.B

Eccl.32.A

Joh.18.F.

Ibidem.

Ibidem.

Apoc.19.C

of lordes. if my kyngdome were of this worlde: my miniſtres
and ſeruantes wolde feyght for me ⁊ defend me then Pylate ſaid:
Joh.18.G. Ergo thou arte a kynge. And Jeſus anſwered: Tu dicis: Thou
ſayſt ſo / as if he ſayd it is as thou ſayſt, for I am a kynge, and
that thou ſhuldeſt knowe the condicyon of my kyngdome, for
that cauſe I was borne temporally into this worlde / and for that
cauſe I came into this worlde: that I might bere teſtimony and
witnes to the truthe, and who ſo euer is the chylde or louer of
truth: he hereth my voyce, Of theſe wordes we maye take that
there be .ii. thynges requyred to the kyngdom of Chriſt, the firſt
is truth ẏ it be hard, and the ſecond is obedience: that is ẏ the
Joh.18.G. truth herd be fulfylled. Then Pylate ſayd: Quid eſt veritas: what
is truth? Pilate dyd not here inquire the diffinition of truth / but
what is that vertue of truth: thorough whoſe perticipation and
vertue men be taken and made of the kyngdom of god. The ſolution
of this queſtion Pylate wold not abyde to here, for ſeynge
that he was not of the kyngdom of chriſt / nor wold intricate hymſelf
with ſpũall thynges: therfore he had no cure or deſire to here
it; and alſo he cared not for it / bycauſe he ſhuld ſhortly cōdempne
the truth. And alſo bycauſe he herd a great murmur ⁊ trouble of
the people without forth feryng ſome buſynes or inſureccyon bycauſe
he differred ẏ deth of Chriſt ſo longe, and for theſe cauſes:
Ibidem. he haſted hym to the Jues and ſayd to them: Ego nullam cauſam
inuenio in homine iſto: I fynde no cauſe of deth in this man. Here
Sup Johñ omel.83. as Chriſoſtom ſaith: Pylate dyd ſubſtancyally alledge for chriſt
that he nother knewe or coulde fynd any cauſe of malice in hym.
And then the Jues for aſmoche as they fayled in theyr proue for
wante of reſonable cauſes: wolde haue preuayled by theyr multitude
Luc.23.A. ⁊ cryeng, and at laſte they brought agaynſt hym this accuſacyon,
He hath troubled al the people from Galilee vnto this cytye,
wyllynge ſo to aggrauate theyr accuſacyon / bycauſe it appared
contrarie to the peace of the emperour vnder whome Pylate
was the hyghe iudge in Hieruſalem, that therby Pylate ſhulde
be the more moued agaynſt Chriſte. But you wycked Jues,
howe dyd he moue the people to ſedicyon and warre: that euer
preached and taughte peace / and came to make peace bytwixte
god and man? But ſpyrytually we maye ſaye that he moued
the people and troubled them frome theyr ſynfull lyfe / by hys
holſome monicyon teachynge them the way of vertue and truth.
Of the whiche mocyon and alſo trouble: the prophete Dauid
Pſal.lix. ſayethe: Commouiſti terram: et conturbaſti eam: Thou haſt
moued

thou haſt moued the erth that is erthly perſons/ and thou haſt trobled it, that is/ put them from theyr erthly and ſynfull lyfe / cure/ and heale (good lorde) his woundes / for he is moued to goodneſſe and vertue. And Pylate then herynge them ſpeke of Galilee and knowynge that Jeſus was of Galilee he ſent hym to Herode, as ye ſhall ſe in the next article.

¶ A Leſſon.

IN this article we may lerne this leſſon that we ſhulde beware that we accuſe not our ſauiour Chriſt falſly or of falſe thynges. They accuſe Chriſte of falſe thynges / whiche impute or put any falſe thyng vpon hym, as the Jues / paganes and heretykes do. For the Jues put vpon Chriſte that he was the naturall ſonne of Joſeph the carpenter, and that he was a gloton and a drynker of wyne, that the deuyll was in hym and that he ſubuerted the people whiche all were falſe. The paynyms impute to hym that he was a pure man and not god, and that it was impoſſible that god ſhuld be incarnate. The heretykes put to chriſt that he had no true bodye/ but onely a fantaſticall body, and that he was no very true man: but onely apparent. &c. There be other yͤ accuſe god falſly, as theſe euyl ⁊ falſe chriſtians/ which accuſe god, as the cauſe of theyr ſynnes, ſayinge: God hath made me of that complexcyon: that I muſt nedes ſynne, the conſtellation or coniunccyon of ſuche planetes or ſterres made me to ſynne, and god made the ſterres, therfore he made me to ſynne. Thou doſt falſly impute thy ſynne to god. True it is that god made the ſterres and alſo the of that complexcyon/ for he create all thynges and they were good. But all theſe can not compell the to ſynne, for it is onely the malice and frowardnes of thy wyll. &c. Alſo a man to conforme hym ſelfe to this article: ſhulde remember how he that is the very truth dyd pacyently ſuffer to be falſly accuſed for vs, that he myght founde and grounde vs in the truthe.

¶ A prayer.

O Jeſu whiche wolde for me be falſely accuſed in many falſe thynges before the iudge Pylate: teache me to auoyde the diſceytes of wicked men and truly to profeſſe thy faith with good werkes. Amen.

¶ How Chriſt was ſent to Herode.

The xxiii. article.

THe.xxiii.article is the ſendynge of Chriſte to Herode. For whan Pylate herde that Jeſus was a man of the countrye of Galilee and ſo vnder the power of Herode whiche was the captayne and the reuler of Galilee vnder the emperour hauynge this occaſyon to delyuer his handes of Chriſte: ſent hym to herode / whiche was the ruler of Galilee and at that tyme he was alſo in Hieruſalem, Pylate wyllynge herby to do honour vnto Herode that he beynge the capteyne of Galilee: ſhulde delyuer or condempne Chriſte beynge a man of his countrye / ſo wyllyng that euery man ſhulde be examined and iudged of his owne iudge / accordyng to the lawes of the Romanes, and whan Jeſus was thus ſent / there was a greate cōcurſe of people folowynge hym. O bleſſed lady Marie howe wente thou in ſuche a multitude? Who helped the in that great thronge of people? Surely thou was then the example of ſorowe and heuynes to all that loueth the or Chriſte thy ſonne, and whan Herode dyd ſe Jeſus he had greate ioye therof, not that he thought to wynne ony thynge therby: but for that he was curious to ſe a ſtraunge man and ſuche a man / whom he had longe deſired to ſe / that is from the decollacyon or behedyng of ſaint Iohn the Baptiſte, for that tyme Chriſte beganne to preache openly and to do many miracles, whiche al Herode herynge: was moch deſirous to ſe hym and to ſe hym ſhewe ſome wonderous ſigne or miracle, not for any deuocyon: but for curioſitie and to proue hym what he coulde do: for he thought that Chriſte had ben a iugler or a nygromancyer. and for this cauſe he deſyred to ſe no miracle of our ſauiour Jeſus. This ſendynge is conueniently accompted amonges the articles of Chriſtes paſſyon, for it is a great diſpleaſure for any man to be ſent from one iudge to an other, how moch more then was it paynfull to this moſt ſwete and innocent lambe our ſauyour Jeſu? Herode aſked of Chriſte many queſtyons / as we ſhal ſe in the next article. Alſo there were. CC. paſſes from Pylates houſe vnto Herodes houſe / by the whiche ſpace / bothe goynge and comynge he ſuffred many deſpytes and rebukes.

Luc.23.B.

¶ A Leſſon.

IN this article we may lerne this leſſon: that is to ſuffer pacyētly if we be ſhamfully ſent from one iudge to an other for the loue of Chriſte, ſeynge that our ſauyour Jeſus was ſo ſerued. And ſpecially relygyous ꝑſons which ſhuld be the folowers of Chriſte of Chriſte ſhulde not be troubled/ if ſomtyme for obedience they be ſent from one place to an other, and nowe vnder this prelate/ and nowe vnder that. &c.

¶ A prayer.

O Ieſu whiche for my loue dyd not feare to be ſent from Pylate vnto Herode: graunt to me I beſeche the that I with a glad mynd for thy loue may obey to the cõmaundementz of my ſuperiours thoughe they be wicked, and to do my obedyence promtly and redylye without any grudgynge. Amen.

¶ Howe Herode derided and mocked Chriſt.

The .xxiiii. article.

Luc.23.B.

The .xxiiii. article is the deriſyon or mockynge that Herode dyd to Chriſte, for after that he was preſented to hym: he moued to Chriſte many queſtyons and proued hym in them, as parauenture he aſked hym whether he was that chyld/ at whoſe birth a newe ſtarre dyd appere to the .iii. kynges? and whether he dyd gyue ſyght to that man which was borne blynde. And if he dyd reyſe Lazar that was .iiii. dayes dead? and ſuche other queſtyons. Some perſons do moue queſtyons onely for curioſitie to here newe thynges, ſome to know the truth/ and ſome onely to tempte and proue howe the other perſone can anſwere, and ſome to take the anſwere in a trippe or defaute. And Herode here aſked Chriſte many queſtions/ not as a ſtudious perſon to lerne or knowe the truth: but rather to rebuke Chriſte, not as a louer of the truthe: but to tempte hym, not to wynne or get any truth or vertue therby: but for curioſitie to here newes. And for theſe cauſes Chriſt wolde ſhewe no token or myracle, nor yet anſwere vnto hym. Alſo Herode in his queſtions behaued hym ſelfe ſcornfully vnto Chriſt, and as mockyng hym ſayd: If thou wyll do any miracle in my preſence/ I ſhall quyte the and delyuer the, and if thou wylt not honour me with ſome thynge I ſhall condempne the at the wyl and deſyre of thy aduerſaries theſe malicyous Iues. But for all this our ſauyour Ieſus whiche doth all thynges ordinately. And as Dauid ſayth: Diſpoſeth his wordes and ſentẽces in ryght reaſon and iudgement: He (I ſay) wolde not anſwere to any one queſtyon, for he iudged it moſt godlye to kepe ſilence at that tyme, for one word ſpoken without prophet: may be ſomtyme the cauſe of the condempnacyon

Psal.C.xl.

nacyon of the ſpeaker. And at that tyme all the prynces of the Jues ſtode ſtyfly accuſynge Chriſte, as we ſhall declare in the nexte article.

¶ A Leſſon.

Of this article we may take this leſſon after ſaynt Gregorye that as ofte as our audience wold here our preachyng / ſentence/ or mynde, not for to amende therby theyr peruerſe and vicyous lyfe: but onely to commende our ſayenges: then ſo ofte we ſhulde kepe ſilence and ſpeake not as they wolde, for if we ſhuld for that purpoſe folowe theyr deſyre: we ſhuld offende god in ſo doynge, and theyr vicyous lyfe ſhulde be in no thynge amended therby. There be many thynges wherby we maye knowe and perceyue the mynd of the herer and deſyrer, and ſpecyally if they euer prayſe that thynge whiche they here, and yet neuer folowe that thynge whiche they ſo prayſe.

¶ A prayer.

O Jeſu whiche for me wolde ſuffer Herode ſcornfully to demaund many queſtions of the, to the which thou wold not anſwere one word: graũt to me for thy loue, ꝧ I may paciently here and bere ſcornfull queſtyons and mockynge wordes, and that I may declyne and auoyde my vayne prayſe by my ſilence.

¶ Howe Chriſte was accuſed before Herode.

The .xxv. article.

Luc.23.B. THe .xxv. article is the accuſacyon of Chriſte before Herode. For as Luke ſayth: Stabant principes ſacerdotum et ſcribe conſtanter accuſantes eum. The prynces of the preeſtes and the ſcribes ſtode ſtyfely accuſynge Chriſte before Herode. Libro.xiii. And here Symon de Caſſia ſaith: I wolde that the euangeliſte or the interpreter that tranſlated the euangelie of Luke out of Greke in to Latyne had vſed this terme or worde pertinaciter: rather than this worde conſtanter, for conſtantia is a name of vertue: and ſuche a vertue as it is not conuenient and agreynge to enuyous or hatefull perſons and all gyuen to miſcheyfe. But this worde pertinatia, that is frowardnes: is conuenient to ſuche euyll perſons, for it is the name of a vyce, and that ſuche a vice which wyll not gyue ouer or ceaſe vnto the tyme his malicyous mynde be broughte to purpoſe. Theſe malicyous Jues ſtode obſtinatlye and ſtyfelye accuſynge Chriſte that he myght be ſhortly put to deth, and they as the chylderne of deth: wold not ſuffer the lyfe to lyue vpon the erth, they accuſed Chriſte before Herode ſpecyallye ſayinge that Chriſte had troubled and moued al the people begynnyng in Galilee/ whiche was vnder the rule of Herode yͤ therby they myght the more rather moue hym agaynſt Chriſt, bycauſe he had troubled & moued the people in his dominion. And notwithſtãdyng the accuſacyons of Chriſt before Herode were the ſame that were ſpoken before Pylate: yet for aſmoche as that they were ſpoken before an other iudge, and ſo a newe payne and ſorowe was therby vnto Chriſte: therfore this article is put here as diuerſe or an other from the .xxii. article. And as Chriſte in no thynge wolde anſwere vnto Herode: ſo he in no thynge anſwered to his accuſers. But as ſaynt Ambroſe ſayth: He kept ſilence bycauſe theyr vnfaythfulnes deſerued not to here the truth of god, and our lord alſo declyned then or wolde auoyde iactance and vayne prayſe, for he wolde do no miracle before Herode as he then wolde gladly haue ſene. Alſo he wolde not then ſhewe any miracle bycauſe he wolde not let his paſſion. And as Albert ſayth: The pride and curioſitie of Herode dyd not deſerue it. And herto our lorde commaũded in his goſpell ſayng Nolite ſanctum dare canibus: Gyue no holy thynge to dogges, do no miracles before ſuche as wyll not prophet by them. Alſo ye knowe that a worde can not be ſpoken or formed without a voyce, ſo bycauſe our ſauyour Jeſus is the eternall worde of god, and ſaynt Johan the Baptiſt is called the voyce of that ſame worde, & Herode ſlewe that voyce Johan Baptiſte the Eeſter laſte paſſed the yere before, therfore he was not worthy to here yͤ eternal worde of god that is Chriſt/ ſpeke. And furthermore he was not worthy to heare Chriſte ſpeake/ for his manyfolde ſcornynge wordes, and alſo to gyue vs example/ that we may better ouercome vayne and mockynge wordes/ by ſilence then by ſpeakynge.

Sup Luc. Cap. 98.

Sup. 23. Luce.

Mat. 7. A.

¶ A Leſſon.

Of this article we may lerne this leſſon, that truth is not to be ſpoken or ſhewed/ in all places/ in all tymes/ nor to all perſons, for oftymes it is better to kepe ſilence as we ſaid before.

¶ A prayer.

O Jeſu whiche preſented before Herode wolde for my loue ſuffer the falſe accuſacyons of the Jues, and thou wolde not excuſe thy ſelfe/ or deny in any worde theyr iniuſt ſayenges:

graunt to me that I be nat ouercome by the iniuries of wycked men/nor that I ſhewe thy holy miſteries to the vnworthy ꝑſons.

¶ Howe Chriſte was deſpiſed of Herode.

The.xxvi.article.

THe .xxvi.article is of the deſpeccyon that Herode and his ſeruauntes dyd to Chriſt/for Herode ſeyng Chriſt wolde not ſhewe any ſigne or miracle before hym. nor ſpeake one word to all his queſtions, nor yet anſwere to the accuſacyons of the Jues for his owne defence: Luc.23.B. He reputed hym to be a fole and to haue no witte or reaſon. And therfore he deſpyſed hym and ſo dyd all his compeigney and ſeruauntes. Fyrſt bycauſe Chriſte kepte ſo ſtably his ſilence in no thynge moued to ſpeake though the Jues dyd ſo falſly accuſe hym. Secondly Herode diſpiſed Chriſt, bycauſe he reputed hym a fole or ferefull of the death that the Jues labored to bryng hym vnto, or els for that he thought Chriſte to be preſumptuous in his lyuynge and maners/and nowe kepte ſilence: bycauſe he could not defend his owne cauſe for want of good reaſon and iuſtice in his cauſe. And thyrdly he wolde be deſpyſed of Herode for a greate miſterie, it is a profounde miſterie and gyueth to vs a matter of hygh contemplacyon. to conſider howe the eterne wyſdome of god: wolde be reputed foliſſhnes, and the infinite power of god wold be taken for infirmitie as of lytyll or of no power, ſo that Chriſt the ſonne of god very god and man wolde be made the obprobry or rebuke of men, the abiection and out caſt of the people/and the mockynge ſtocke of kynges and great men. And in lyke maner nowe a dayes the folowers of Chriſt be diſpyſed of euyl men and reputed as foles, and that ſpecyally when ſuch euyl perſons haue a wicked reuler or heed, for comonly ſuche perſons ſhortlye conſent vnto ſuche a captayn or reuler. A comen prouerbe/Such a kynge hath ſuche counſeilers & lyke ſeruantes, and therfore it was ſo moch ẏ more to the obprobry & rebuke of Chriſt/ that not onely Herode deſpyſed Chriſte: but alſo al his compaigney and ſeruantes. And in theſe dayes there be many that diſpyſe Jeſus as Herode dyd: lokynge to ſe ſignes and miracles nowe/whan it is not tyme to ſhewe ſignes/but rather to do good werkes/ Luc.16.G. our lorde ſayd of the Jues: Habent moiſen et prophetas: They haue moyſen that is the lawe of moyſes and the prophetes, lette them here them and folowe them. And we haue moreouer the goſpelles and the apoſtles with the actes and apocalipſe/ and yet we wolde ſe ſignes, we do not fulfyll the goſpell ~~and~~ in lyuynge therafter: but rather we deſpyſe it. This deſpyſynge of Chriſte is conueniently taken for an article of Chriſtes paſſyon, for ſyth it wold greue any man to ſe hym ſelf deſpyſed of other men and ſpecyally of great men though he were but ſymple and an ideote: moche more it ſhulde greue our ſauyour Chriſte whiche was all good/ omnipotent and moſt wiſe, to be mocked & taken as ~~omni~~potent bycauſe he wolde do no miracle before Herode/ to be reputed an ideote without knowlege: bycauſe he wolde not anſwere to hys queſtions, to be accompted as a fole/ bycauſe he wold not defende hym ſelfe agaynſt his accuſers, and not onely they deſpyſed hym in wordes: but alſo in dede, puttynge a folys cote vpon Chriſt/ as ye ſhall ſe in the nexte article.

¶ A Leſſon.

Of this article we may take this leſſon/ that we ſhulde rather wyll to be deſpyſed of euyll perſons: then to be commended of flaterers. As our lorde (after ſaynte Gregorie) dyd choſe rather to be openly diſpiſed of proude perſons: then vaynly to be lauded of vnfaythfull perſones.

¶ A prayer.

O Jeſu whiche was contente to be deſpyſed for me of Herode and his compaignye or ſeruantes: graunte me to deſpyſe all worldly pompe for the/ and not to regarde the deſpyſynge of wicked men for thy loue and for iuſtyce. Amen.

¶ Howe Chriſte was cladde with a whyte garment to his deſpyſyng. The. xxvii. article.

The. xxvii. article is the mockynge of Chriſte with a whyte garment/ whiche was put vpon hym to his great confuſyon and ſhame. And here ſaith Symon de Caſſia that this worde albedo/ that is to ſaye/ whitnes, is not taken at all tymes in ſcripture for vertue/ or to the beſt parte, for ſomtyme it ſignifyeth the want of vertues, and ſo this whyt veſtment wherwith Herode dyd mocke Chriſt doth ſhewe what was Herode and his ſeruantes or folowers, for he and all they were Libro. xiii.

voyd

voyde of all the multiplicacitye or varietie and diuerſitie of vertues, and ſo theyr mockynge of Chriſte / turned to theyr owne preiudice / and to theyr euerlaſtynge deſpeccyon and rebuke. It is euer knowen to be a greate illuſion and mockynge of Chryſt: when his vertues are forſaken for worldlye pompe, whan his teachynges be deſpyſed and all his dedes that he dyd and paynes that he ſuffred for our loue: be no thynge regarded. And ſo dyd Herode here / for not onely he deſpyſed hym: but alſo as Luke ſayth: Illuſit indutum veſte alba, He cladde hym in a whyte cote (whiche was taken for a folys cote) and ſo mocked hym in dede / to the greate deriſyon of Chriſt, for Herode wold haue hym knowen of all people for a fole. For it is lyke that that tyme to haue or weare a whyte garment: was a ſigne or token of a fole / and it is alſo very lyke that that whyte garment was lengar than the ſtature of Chriſte, and ſu therby thorowe the thurſtyng ⁊ throng of the cruel Jues: he was oftymes thrawen downe to the groũd. But thoughe Herode dyd thus aray Chriſte to his rebuke: yet this whyte garment was not without greate miſterie: as were all the other actes and dedes aboute the paſſyon of Chriſt. Therfore as ſaynt Ambroſe ſayth: This whyte garment doth ſignify the immaculate and innocent paſſion of Chriſte, for he without ſpotte of ſynne: dyd beare and ſuffer payne for all ſynnes of the worlde, whiche whyte garment is ſignifyed by the albe of the preeſte wherin he ſayth maſſe, for the veſtmentes that the biſſhop or preeſt vſeth at maſſe: doth repreſẽt the hole paſſion of Chriſt. For our hygh byſſhop Chriſte was cladde in his paſſyon with all the ornamentes of a byſſhop. Fyrſte he toke his amyſſe when the Jues couered his face / he toke his albe: whan Herode cladde hym in this whyte garment / he toke his manyple whan the Jues or ſaugiours bonde his handes, but what tyme they lowſed his handes and put a rede in his ryght hande: then the corde or bonde dyd remayne vpon his lefte hande, and in token herof / the preeſt vſeth the maniple vpon the lefte hande or arme / he toke his gyrdle: when he was bounde aboute the myddle to the pyller, he toke his ſtole: when he was bounde by thonecke to the pyller, he toke his cheſyble: when the ſaugiours of Pylate put an olde purpur garment vpon hym, he had a crowne of thornes for hys mytour, he had a rede in his hand for his croſſe, he had his glouys for his handes ⁊ his ſandalles for his feete: when they were made all redde with blode. The ſandalles haue a reed hole aboue wrought with red ſylke, and the glouys haue an vche or a redde

precyous

Cap.23.B.

Sup Lucã.
Cap.98.

precyous ſtone, oꝛ otherwyſe wrought with red: to ſignifye the woundes of Chꝛiſt in his handes and feete. Theſe be the oꝛnamentes of a biſſhop whan he doth conſecrate any thyng. Alſo many of theſe the prieſt doth vſe at his maſſe, to ſignify that he ſhuld haue in his vnderſtandynge the meditacyon of Chꝛiſtes paſſion/ in his memoꝛie the remembꝛaunce therof. The compaſſion therof in his affection and wyll, ſo that as he is lyke to Chꝛiſt in his veſtimentes: ſo he may be lyke in his herte and mynde and alſo lyuynge, foꝛ who ſo euer hath theſe outwarde tokens of Chꝛiſtes paſſion/nothyng fealyng inwardly by meditacyon and compaſſyon: doth not ſerue oꝛ loue Chꝛiſt: but rather mocke hym with Herode, which in that white garmēt ſent hym to Pilate agayne, As it ſhall appere in the nexte article.

¶ A Leſſon.

OF this article we may lerne this leſſon, all they that wyll lyue godly ⁊ innocently after the example of our newe man Chꝛiſt: ſhalbe mocked ⁊ be had as folys of other perſons yͭ lyue after the old ſynful maner. But foꝛ al this, the true ſpirituall ſeruantes of god/ſhulde not be troubled: but rather ioyfull/ foꝛ the newe man our ſauiour Chꝛiſt clad in a white garmēt which ſignifyeth (to vs chꝛiſtians) his innocētie was mocked ⁊ ſcorned of the chylderne of this woꝛlde, to whome that white garmente was a ſigne of foliſſhenes. Alſo a man in his garmentes oꝛ arayment ſhuld onely loke foꝛ pꝛofyt and his neceſſitie, and nothyng foꝛ vanitie oꝛ curioſitie, foꝛ our ſauyour was reputed as a fole foꝛ his aray. And that a man myghte confoꝛme hym ſelfe to this article: he ſhulde thanke god: that it wold pleaſe hym to gyue to vs the garment of innocentie: foꝛ the deriſion that he ſuffred of his whyte cote. And a man ſhulde alſo oftymes thynke howe oft he hath defoyled by his ſinnes, that white veſtiment of innocentie whiche our loꝛde gaue to vs at our baptiſme, and pꝛay thus.

¶ A pꝛayer.

O Jeſu which wold be foꝛ me clad in a white garment ⁊ mocked as a fole of Herode and his ſeruātes: grāūt me warely to declyne oꝛ auoyde the wiſdome of this woꝛlde whiche in thy ſyght is but a foliſſhenes, and with a pure hert to come to the, whiche arte the very true wiſdome. Amen.

¶ Howe Chꝛiſt was ſent agayne to Pylate. The.xxviij.

THe. xxviii. article is the ſendyng agayn of Chriſt from
Herode vnto Pilate, for Herode when he fond no cauſe
of deth in chriſt: he diſpyled ⁊ mocked hym ⁊ ſent hym
agayn to Pilate in a white cote, and in this it apereth
that he dyd cōſent vnto yͤ deth of Chriſt/for ſith Chriſte was ſent
to Herode as one of his iuriſdiction ⁊ vnder his power, when he
ſe no cauſe worthy deth ꝓued of Chriſt; he ſhulde haue abſolued
hym ⁊ deliuered hym from yͤ handes of the Iues, and not to haue
ſent agayn vnto a ſtraūge iuge yͤ which had no power ouer hym.
Luc. 23. B. And ſo Herode offēded in that yͤ he ſent Chriſt agayne vnto Pylate, which ſēdyng agayne is cōueniently taken for a ſpeciall article, for therby Chriſt had a newe payne ⁊ labour. Alſo for that
he returned agayne to Pylate clad in a white cote: to his greate
ſhame ⁊ rebuke. Thyrdly by cauſe alſo he brought wᵗ hym, Herodes conſent of his owne deth, whiche appered both in ſigne or
token and alſo in dede, In ſigne: bycauſe he was ſent in a folys
Ibidem. cote, In dede: that is in the cōfederacion of theyr frendſhyp/for
that ſame day Herode ⁊ Pylate by this ſendynge of Chriſte were
made frendes where as before they were enemyes, which frendſhyp of Herode ⁊ Pylate was a figure ⁊ ſygne that the Iues and
gentyles ſhulde agre to gether in the perſecucyon of chriſtians,
Or els we may take this frendſhyp for a good ſigne: ſaynge that
the Iues ⁊ gentiles which before yͤ deth of Chriſt were enemies,
by his deth were made frendes ⁊ agreynge in one faythe of Ieſu
Chriſte. For he is the peace or corner ſtone that ioyneth the two
diuerſe peoples in one. And whan Pylate ſe that Herode ſente
Chriſte agayne vnto hym: he was very ſorye therof. And ſo caſt
in his mynde howe he myghte delyuer Chriſte frome deth. And
therfore he called togyther the prynces of the preeſtes/the greate
men of the Iues/and the comen people. and goynge forth to
them: ſayde/ye haue broughte and preſented to me this man. ⁊c.
As in the nexte article.

¶ A Leſſon.

OF this article we may take this leſſon, that the nature of
goodnes hathe ſuche ſtrengthe and vertue that it agreethe
euyll perſones and maketh theym frendes/and ſpecyallye in
Iudic. 15. A the perſecucyon of goodnes/and therfore the euyll perſons may
be well ſignifyed by the foxes that Sampſon toke and tyed theyr
tayles togyther, to diſtroye the corne and fruyte of his aduer-

ſaryes

ſaries. So euyll perſons ben confedered and tyed togyther to Pſal. 2. perſue good men, and ſo Herode and Pylate, the Iues and the gentiles agreed to gyther againſt our lord and his ſonne Chriſt. And herto ſayth Theophilus: The deuyll in al places cõioyneth and agreeth enemyes to conſpyre the deth of Chriſte. Therfore the iuſte perſon ſhulde not be afrayd/ though he ſe euyll perſons copled agaynſt hym, for that is a ſigne ẏ there is ſome goodnes in hym, and therby alſo he is cõformed ⁊ made lyke vnto Chriſt/ agaynſt whom all euyl perſons agreed in one, and alſo thoſe perſons as were enemyes before. Alſo a man to conforme hym ſelfe to this article ſhuld remember what payne it was to Chriſte to be ſo ſhamfully led from one iudge to an other, and if a man haue any hatred in his herte agaynſt any perſone: let hym forgyue it with all his hert, and that for the loue of Chriſt, the whiche for vs in his bleſſed paſſyon wolde alſo agree wycked perſones and make them frendes, and praye thus.

¶ A prayer.

O Ieſu whiche for me wolde be ſent agayne from Herode vnto Pylate, and therby wolde make them frendes: graunt me that I feere not the frenſhyp of wicked men agaynſte me, but rather that I may ſo profyte by theyr exercyſe: that I maye deſerue to be conformed and made lyke vnto the. Amen.

¶ Howe Chriſt was forſaken of the Iues/ and Barrabas by them was delyuered. The .xxix. article.

THe .xxix. article is the reprouing or forſakyng of Chriſt for whan Chriſt was brought agayn to Pilate he called together the princes of the preeſts/ the great men of the Iues ⁊ the comen people/ and goyng forth vnto theym ſayd: Obtuliſti mihi hũc hoĩem quaſi auertẽtem populum .&c. Ye Luce .23. B C. haue p̄ſented this man vnto me as a ſubuerter of the people, and behold ſaid Pylate/ I examynyng hym afore you/ can not fynde hym gylty in any ſuch cauſe as ye accuſe hym of/ nor yet Herode, for I ſent you vnto hym/ and loo nothynge worthy deth is done vnto hym. Pylate went forth of ẏ motehall to ẏ Iues that ſtode without/ and that he dyd to excuſe chriſt/ and to ſhewe ẏ blyndnes or malicyouſnes of the accuſers. And here ſaith Symon de Caſ- Libro. xiii. ſia: The Iues ſtode without for they knewe not the inwarde ſecretes and miſteries of the lawe/ they were put without from the light of truthe/ and frome al ſhynynge and operation of vertue, Pylate wente forthe to confounde the Iues, he wente forthe to theym: Not as moued to conſente vnto theyr malyce: but to declare and ſhewe vnto them in what euyls/perylis/and daungers that people ſtandethe: whiche is excluded frome all goodnes. And therfore openly before all that were preſent he wolde reproue and ſhewe to be vayne all ſuche accuſacyons as they had ſpoken agaynſt Chriſt, whom after due examinacyon: he founde innocent. And alſo he went forth to the Iues to ſignifye ſpiritually that they ſhulde be caſte out of their kyngdome and alſo frome the kyngdome of god. And fertheremore Pylate ſayde to the Iues, ye haue a cuſtome that I ſhulde dimiſſe at your denomination one priſoner euery paſchall tyme/to his liberty, which of theſe .ii. wyll ye haue delyuered from pryſone to libertye. Ieſus/or Barrabas. In this eleccyon: the Iues dyd choſe Barrabas. and ẏ was to ſhewe their peruerſe/obſtinate ⁊ malicyous mynde. And here ſayth Symon de Caſſia: Pylate put to the eleccyon of the Iues whither they wolde delyuer Barrabas/or Chriſte, Barrabas was a ſtronge thefe/a ſedicyous perſone/and a manquellar. Chriſte was al good/Pylate ioyned theſe.ii. togyther/that they conſyderynge the miſcheuous lyfe of the one and the goodnes of the other though there be no comperiſon bytwene good and euyll) they ſhulde condempne the euyll perſone and delyuer ẏ good. And after that Pylate had graunted to them a ſpace and tyme to conſider whom they wold choſe: the prynces of the preeſtes and the ſeniours of the people dyd perſwade and moue the people to aſke Barrabas. And then Pylate inquirynge whiche of theſe.ii.they wolde haue delyuered: they aſked that Barrabas might be put to libertie: and that Chriſt ſhulde be condempned vnto moſt cruell deth. And therfore it foloweth in the goſpell: Tunc vniuerſa exclamauit turba: tolle hunc: et dimitte nobis Barraban: All the people cryed away with Chriſt: and delyuer Barrabas vnto vs, as if theſe malicyous Iues ſhulde ſaye: ſley hym ẏ dyd rayſe deed folkes and delyuere that thefe ⁊ manſleyar Barrabas, that he may ſley them that be on lyfe. And therfore vnto this day the Iues can haue no peace, bicauſe they wold rather choſe the ſedicyous thefe Barrabas, and ſo in hym the ſedicyous prince ⁊ captayne of all ſynne the deuyll/ whiche vnto this day doth reigne in them (rather I ſay) than Chriſt. Their example done folowe nowe a dayes ſuch perſons that wyl rather help ⁊ ꝓmote euyl men: then good men. And ſo in many elections and ꝓuiſions of benefices or offices tēporall ⁊ ſpũall/ Ieſus/that is ẏ good ꝑſon ẏ frend of god which hath a good wyl to help and [illegible] hym ſelf ⁊ alſo other/⁊ therfore worthy to be choſe ⁊ ꝓmoted:

Libro.xiii.

Luc.23.C.

is reproued and put awaye. And contrary wyſe/ Barrabas/ the euyll and vnworthy perſon/ and the enemy of Chriſte, whiche wyll ſlay hym ſelfe and alſo other in ſoule: is choſen and promoted. And this article of Chriſtes paſſyon: is not the leſte, or of lytyl payne, for ſyth any man wyll be ſory to ſe hym ſelfe reproued/ and alſo an other not ſo worthy: promoted: howe moche more then myght Chriſte be ſory/ ſeynge that ſo vyle and dampnable a perſon was preferred before hym, and that the Iues dyd aſke the lyfe of the manſlayer, and the ~~lyfe~~ death of the ſonne of god. And then Pylate aſked of them: Quid faciam de Ieſu qui dicitur Chriſtus? What ſhall I do with Ieſus whiche is called Chriſte your kynge and Meſſias? Pylate ſpake this to make them aſhamed of theyr iniquitie and alſo ſhewynge the meſure of theyr wickednes, but the Iues were nother aſhamed of that Pylate confeſſed Ieſus to be theyr meſſias: nor yet kept the meſure of theyr wickednes. For they all cryed with one voyce crucifigatur: crucifye hym, in the whiche ſaynge (as Origene ſayth) they multyplyed the meaſure of theyr wickednes. For before Cayphas they ſayde: he is worthy deth, and nowe before the iudge they determine the kynde and maner of death ſayng: Crucifye hym.

Mat. 27. C

Ibidem.

Omel. 35. ſup Math.

¶ A leſſon.

IN this article we may lerne this leſſon/ that we quietly and pacyently ſuffer if any perſone of vyle condicyon and euyll maners be preferred before vs, conſiderynge that a ſtronge thefe and a manqueller was preferred before Chriſte god and man.

¶ A prayer.

O Ieſu Chriſt the ſonne of the lyuyng god, whiche for mannes ſaluacyon diſdeyned not in the thyrde houre of the day to be reproued and forſaken of the Iues that dyd aſke the ſedicyous thefe Barrabas, to be delyuered from deth vnto his liberty. And wolde haue the the auctor and gyuer of lyfe to be crucifyed: graunt to me that I may euer choſe the my creatour and maker before all other, and neuer to reproue or forſake the: for any creature. Amen.

¶ The pullynge of the garmentes of Chriſt.

The. xxx. article.

The .xxx. article is the puttyng of Chriſtes garmentes.
For whan Pylate herde that the Jues dyd aſke Barrabas
to be dimyſſed; and Jeſus to be crucifyed: he
Luc.23.C. ſayd vnto them: Quid enim mali fecit? Nullam cauſam
mortis inuenio in eo: Corripiam ergo illum et dimittam. What euell
hathe Jeſus done / I fynde no cauſe of deth in hym, therfore yf
he committed any treſpas agaynſte your lawe or ceremonyes / I
ſhall correcte and amende hym and ſo dimiſſe hym. In theſe wordes
Pylate beganne to ſwerue frome the iuſtyce of the lawe / he
Luc.23.C. ſayd that he wolde correcte and amende the innocent. O Pylate
if he be innocent: howe mayſt thou amende hym or correcte hym.
Mat.27.C except thou decline from iuſtice? and ſo furthwith he toke Chriſt
and began to rebuke hym. And firſte they put of his garmentes,
and this was no lytyll iniurie and rebuke to Chriſte to be ſtrypt
naked before all the compaigney. And though Chriſte was not
borne of that infecte and corrupte ſtocke of Adam, wherby oure
nakednes was made ſhamfull (for before that Adam dyd ſynne /
he was naked ⁊ in nothynge abaſſhed therof / but after that he had
ſynned: he was aſhamed of his nakednes, and therfore he ſayd:
Gene.3.B. Timui eo q nudus eſſem et abſcondi me: I was afrayd or aſhamed
bycauſe (ſayd Adam) that I was naked / and therfore I dyd hyde
me) thoughe I ſay Chriſt was not borne by the ſede of man: yet
bycauſe he came to take our infirmities and to ſuffer for our ſynnes:
therfore he was abaſſhed to be ſene naked / and ſo moche the
more aſhamed then all other chaſt vyrgyns be: in how moch that
his honeſty and chaſtitye excelled without compariſon the clenenes
of all other virgyns. And whan Jeſus was thus naked / Pylate
toke hym to the ſaugiours to be ſcourged as ye ſhall ſe in the
next article. And note here that one doctor ſayth that Chriſt was
thryes ſcourged. Fyrſte with roddes: bycauſe he dyd trouble and
moue the people / and there he had .xl. ſtrokes ſaue one. accordynge
Deut.25.A to the commaundement of the lawe. Secondly with ruſhys
of the ſee, whiche be more ſharp than thornes, and this betynge
was bycauſe he had preached and taught a newe doctrine.
And here he was ſcourged as Heliodore was by the angelles of
whome we rede in the ſeconde boke of the Machabees. Thyrdly
Cap.3.E. they ſcourged hym with whyppes.

¶ A Leſſon.

Of this article we may take this leſſon that as Chriſte had
his garmentes pulled of his body and was ſtrypped naked:
ſo ſhulde we put of our olde ſynfull cote and lyfe, and make open

and naked our cōſcience before god and his miniſter our curate, by pure and playne confeſſion of all our ſynnes, auoyde all cloke and colour of excuſacyon / for al thynges ben open and naked before the ſyght of god. And a man to conforme hym ſelfe vnto this article: ſhulde remember howe miſerably / and with howe moch iniurie and ſhame Chriſte was ſtrypt naked and his clothes violentlye pulled of hym. And praye thus.

¶ A prayer.

O Jeſu whiche for me wold haue thy clothes pulled violentlye of thy backe and wolde be ſtrypt naked to be ſcourged: graunt to me that I may caſte of from me myne olde ſynfull cote or lyfe with al his operations by true/pure and playne confeſſion of all my ſynnes and that I neuer apere in thy ſyght naked from vertues. Amen.

¶ Howe Chriſte was ſcourged.

The .xxxi. article.

The .xxxi. article is the ſcourgynge of Chriſte. For when Jeſus was ſo ſtrypt naked: Pylate delyuered hym to the ſaugiours. The goſpell ſayth: Apprehendit illum Pilatus et flagellauit: Pylate toke Chriſte and ſcourged hym, that is, Pilate made hym to be ſcourged of his ſaugiours, that the Jues (as ſaynt Auſten ſayth) ſacyate and content with thoſe his paynes and rebukes: ſhulde deſyre no more his death. And ſo he that dyd lowſe them that were bounde/our ſauiour Jeſus was bounde faſt to a pyllar, whiche was ſo great and thycke that his armes & his handes myght nat compas it. And therfore the ſaugiours corrupt by mony drewe out his armes with harde cordes: that all the vaynes of his armes appered out to the extremitie. And then thoſe ſaugiours called in all theyr compaignye and our ſauiour Jeſus ſo bounde and naked / they bette ſo cruelly with roddes / knotted whyppes and thorny ruſhes of the ſee: that they dyd teare the fleſſh and drewe it away/ſo that his bones ware ſene bare, and alſo great gobettes and pecys of the fleſſhe hange vpon the ſcourges and whyppes. There ſtode naked before all the people: the moſt louely yonge man/eligant and ſhamfaſt, beautious aboue all other men. ſpeakynge not one worde / but as meake as a lambe dyd ſuffer paciently the harde / ſharppe and paynfull beatynges of thoſe moſt vyle & cruell tormentours.

Joh. 19. A.

Sup Joh. tract. cxvi.

That moſt innocent and tender fleſſhe, moſt pure and moſt fayre
the floure of all mankynde was replete and full of ſtrokes / blowes /
woundes and broſers / he was wounded thorow out all his
moſte holye bodye, ſo that fro the toppe of the hed vnto the ſole
of his foote: there was none hole ſkynne. ¶ That noble and precyous
blode of his: ranne from euery parte of his bodye, the cruell
tormentours added plage vpon plage and heped wounde vppon
wounde / broſynge vpon broſynge / blode vpon blode / vnto
the tyme that both the cruell tormentours and alſo the beholders,
were wery of ſmytynge and ſeynge, and ſo he was commaunded
to be lowſed from the pyllar. And here ſayth ſaynte Barnarde:
that the tormentours dyd ons lowſe Jeſus, and bounde hym agayne /
turnynge his backe to the pyllar and bounde his handes
aboue his heed, that they myght ſcourge hym vpon bely ⁊ breſte
and alſo his face, and ſo they ſpared no place of his moſt tender
bodye whoſe crueltye cōſyderynge ſome of the pagans there ſtandynge
and beholdynge this ſorowfull ſcourgynge: ranne to our
lorde and brake the ropes and ſo dyd lowſe hym, and thoſe cruell
tormētours not ſaciate with that ſcourgyng: pulled the heyre
of his moſt bleſſed berde and alſo of his heed, wherin was fulfylled
Eſaie.l.C. the prophecye of Eſay: Corpus meum dedi percutientibus:
et genas meas vellentibus: which auctoritie we declared before in
the .xvi. article. ¶ But howe many plages or woundes our
ſauyour Jeſus had at this ſcourgynge, it can not be knowen but
by reuelacyon, for they were in a maner innumerable, for ſythe
Deut.25.A ſcripture ſayth Pro menſura peccati: erit plagarum modus: After
the meaſure of the ſynne: ſhalbe the meaſure of the beatynges or
plages: and Chriſte was ſcourged for our ſynnes / whiche be innumerable:
therfore his plages and woundes muſte be innumerable.
And that noted, the prophet whan he ſayde of Chriſte, A
Eſaie.1.B. planta pedis vſq; ad verticem capitis: non eſt in eo ſanitas: Frome
the toppe of his hed vnto the ſole of his fote: there was no hoole
parte in hym. As ſaynte Hierom ſayth: Chriſte wolde be ſcourged
Hug Mat. 27. that therby he might deliuer vs from perpetual ſcourgyngs.
As a louynge mother ſeynge the father beatynge her ſonne: wyl
ranne bytwixt the rodde ⁊ her ſonne with her armes ſpred abrode
and receyue the ſtrokes to defende her ſonne from that beatynge /
ſo dyd Chriſte for vs, and therin was verifyed the ſayinge of the
prophet that he ſpake of Chriſte ſayenge: Diſciplina pacis noſtre
Eſai.53.B ſuper eum: et liuore eius ſanati ſumus: The diſciplyne of our peace
dyd lyght vpon hym: that is: the beatynges which we deſerued

for our ſynnes / and were not punyſſhed for them. but lyued in peace and pleaſure / theſe beatynges (I ſay) dyd fall vpon Chriſt and ſo by his woundes we were made hole. And after that Ieſus was thus ſcurged: they mocked hym in many thynges / as it ſhal appere in diuers articles folowynge.

¶ A Leſſon.

Of this article we may take this leſſon that we ſhuld gladly ſuffer ẏ ſcourges of god / ſo that euery one of vs might ſay truely with the prophet: Ego in flagella paratus ſum: I am prepared and redy to receyue beatynges. And that is conuenient, For ſyth the onely ſonne of god was redye to receyue vpon his owne bodye beatynges and ſcourgynges for our ſynnes, and that at the obedience of god his father: moche more then ſhulde we that be but the adoptyue chyldrenne of god: be redy to ſuffer gladly the ſcourges of our father in heuen, whiche he by hym ſelfe or by his miniſtres, doth mercyfully ſende to vs for our amendement. Psal.xx

¶ A prayer.

O Ieſu whiche wolde for me be bounde to a pyllar and greuouſly ſcourged: graunt to me that I may pacientlye and gladly beare the ſcourges of thy fatherly correccyon, and neuer to ſcourge the agayne with my ſynnes. Amen.

¶ Howe they put an olde purpur cote vpon Chriſte. The.xxxii. article.

The.xxxii. article is the puttynge on of an olde purpull cote, for after that Chriſte was ſcourged and lowſed from the pyllar: they ledde hym ſo naked and ſcourged aboute the houſe to gather vp his clothes / which were caſt about the houſe in diuers places by thoſe cruel tormentours, and when he hadde founde them and wolde haue put them vpon hym: thoſe moſt wicked ſaugiours ſayd to Pylate: Syr / this lewde felowe called hym ſelfe a kynge, therfore (if it pleaſe you we ſhall aray hym lyke vnto a kynge, and ſo moche ſcornfullye they brought before hym al the ornamentes cõuenient for a kyng. and then theſe wretches called in all theyr compaignye / that they myght mocke Chriſte aſmoche as any of them wolde, before that they wolde put hym vnto the deth, Pylate paraduenture / commaundynge / or at leſte ſufferynge that it ſhulde ſo be and that he dyd to mitigate and ſwage the furie and malicyous mynd of the Iohñ Omel. 83. Iues. Or els as Criſoſtom ſayth: The ſaugiours dyd thus to pleaſe the Iues of whom they receyued money. Mat. 17. B Fyrſte they put vpon hym a robe of purpull / a kynges garment / but it was olde / to the more confuſyon of Chriſte, this garment was conuenient for the bodie of Chriſte ſo ſcurged, for it was of red coloure and all his bodye was red with his owne blode. And herin was fulfylled the queſtion that the prophet moued in the perſons of the Eſa. 63. A. angelles ſaynge: Quare rubrum eſt indumẽtum tuum: et veſtimenta tua ſicut calcantium in torculari: Why is thy clothyng red / and thy garmentes as of them that treyd in the preſſe, to the whiche Chriſte anſwereth by the ſame prophet ſaynge: Torcular calcaui ſolus: I alone haue troden in the preſſe, I alone haue ſuffred the preſſure and payne of the croſſe of ſcourgynges and beatynges for the ſynne of Adam and all mankynde, and therfore my bodye (whiche is as the garment of my godhed) is all red. Alſo this purpull veſtment was moche conuenient to Chriſte, for purpull colour is made of the blode or lyquor of a certen fyſſhe of the ſee that is called in latyn Murex or conchilium, ſome men call it a Whelke, it is a ſhell fyſſhe. Our ſauyour Chriſte was cladde on good Fryday with .iii. maner of garmentes, that is / a whyte garment / a ſcarlet robe / and a purpull robe, to ſignify that who ſo euer wyll be of the houſhold of Chriſt: he muſt were the whyte garment of innocentie, the reed or ſcarlet of charitie and obedyence, and the purpull of penaunce.

¶ I Leſſon.

IN this article we may take this leſſon, that we ſhulde hyde and couer our ſynnes with the werkes of charitie. for like as Chriſt ſcourged and wounded for our ſynnes wold be couered and clad with a robe of purpull: ſo we ſhulde couer and hyde our blody werkes / that is our ſynnes with Iaco. 5. D. the purple of floriſſhynge charitie, For as ſaynte James ſayth: Charitie couereth and hydeth the multitude of ſynnes. Or els by the purpull may be noted the remembraunce of the paſſyon of Chriſt. Herunto it is writen in the canticles of the ſpouſe of god, that is the faythfull ſoule: Come capitis eius: ſicut purpura regis. Cant. 7. B. The heyre of her hed: be as the purpull of a kynge, for the cogitacyons tations of our mynde whiche be ſignifyed by the heyre of oure hed: ſhuld be diligently and continually occupyed in the remembraunce of the paſſyon of Chriſt, or els aboute other werkes of charitie. And a man to conforme hym ſelfe to this article and to the .vii. other folowynge: ſhulde diligently remember the acte of euery article with the circumſtances of the ſame. And praye thus or in lyke maner.

¶ A prayer.

O Jeſu whiche for me wolde be clad in an olde purpull robe to thy diſpyſynge: graunte me continuallye to haue in my mynde or to be clad with the remembraunce of thy paſſyon, and to hyde and couer my ſynnes with the purpul of charitie. Amen.

¶ Howe Chriſt was crowned with thornes.

The .xxxiii. article.

Joh.19.A.

THe .xxxiii. article is the puttynge of the crowne of thornes vpon the hed of Chriſte. A kynge ſhulde haue a deademe or a crowne, and for this crowne, the ſaugiours writhed a crowne of thornes ⁊ thruſt it harde vpon his hed as a man ſhuld put a garlande vpon an other mannes hed. And this crowne was of the ſharpe ruſſhes of the ſee, whiche hath ſharp corners and prickes, more ſharpe and perſynge than thornes. This crowne they put vpon his hed with the prickes dounwarde vnto his hed: not ſo moche to hurte hym: as to mocke hym therwith, though they dyd both mocke hym and alſo moſte greuouſly payne and hurte hym. and herunto ſayth ſaynt Barnarde, That godlye hed of Chriſt was perſed vnto the brayne with thoſe thornes, in ſo moche that the blode that ranne from his hed: dyd waſſhe his forhed/ chekes/ all his face and necke. In this crowne was .lxxvii. ſharp thornes, of theſe thornes it was ſpoken to Adam: Terra ſpinas et tribulos germinabit tibi: The erth ſhall bryng forth or burgen to the/ thornes and breres/ for the erth of our bodye doth burgen and brynge forth many ſynnes, whiche with theyr prickes dothe prycke and wounde our conſcience/ as thornes the bodye. Chriſt toke theſe thorns and bare them as a crowne of victorie. Theſe warryours that haue ouercome theyr enemyes/ are wonte to beare or weare the armoure of theyr aduerſaries ſubdued/ in a ſigne or

Gene.3.D.

token of victorie, and do greatly reioyſe therin. So Chriſte the lambe of god whiche hath ouercome the deuyll and taken away the ſynnes of the worlde: and wolde weare a crowne of thornes vpon his hed, in token of his victorie. For as I ſayd before theſe thornes were our frute and the badge of our armes, & therfore Chriſte wolde weare them. It is moche pleaſaunt and alſo deſyrous to euery louyng ſoule/to ſe our kyng with this crowne. And herunto the ſpouſeſſe in her canticles calleth all faythfull ſoules ſayng: Egredimini filie ſion et videte regem ſalomonem in diademate. &c. O ye doughters of ſyon/or faithful ſoules/come forth and ſe your true kynge Salomon Jeſus Chriſt in his diademe or crowne with the whiche his mother the ſinagoge of the Jues hath crowned hym, or els ſpiritually: his mother charitie hath thus crowned hym. For as ſaynt Barnarde ſayth: Thy loue (O bleſſed Jeſu) and our iniquitie: made the to be ſcourged and crowned and nayled to the croſſe. A figure of this crownyng we rede, that Abraham ſe a ſhepe or a wether faſtned by his hornes amonge the thornes, in the whiche viſyon, he ſpyrytuallye dyd ſe Chriſte crowned with thornes. Cant.3.D. Gen.22.C.

¶ Here folowe.ii. Leſſons.

THe firſte leſſon of this article is, that we euer bere our ſynnes by remembraunce in our mynde, puttyng vpon our hed a crowne of thornes, that is/not to differ/but ſpedely to take vpon vs with a pure conſcience, an hard and paynfull lyfe, as in abſtinence/watche/labour/and other werkes of penaunce for god, as Chriſte wolde beare vpon hys hed the thornes of our ſynnes for our loue. ¶ Second is that we ſhuld labour to be crowned with the thornes of temptations. For euery temptacyon that doth impugne vs: is as a thorne prikynge the hed of our ſoule, whiche temptation if a man ouercome: he prepareth and byeth a precyous gemme to his crowne/ and as many temptacyons as he ouercummeth: ſo many precyous ſtones he addeth to his owne crowne of glorie. And therfore the ſpouſe ſayth in his canticles: Sicut lilium inter ſpinas: ſic amica mea inter filias: As the lylye floriſheth among the thornes/ſo doth my faithfull frende amonge the doughters of thys worlde by pacyence/meaknes/and charitie. Cap.2.A.

¶ A prayer.

O Jeſu whiche for me wold be crowned with thornes: make me ſo worthely to be compuncte by the thornes of penance/ that I may deſerue to be crowned of yͤ in thy heuenly kyngdom.

¶ Howe the ſaugiours put a rede in Chriſtes ryght hande. The .xxxiiii. article.

Mat. 27. D. THe .xxxiiii. article is the puttyng of a rede in Chriſtes ryght hande for his regall ſceptre, ſignifyenge therby that his kyngdome (whiche he vſurped callynge hym ſelfe a kyng) was voide and weyke as a rede, but they dyd not remember that Chriſte ſayde: Joh. 18. F. My kyngdome is not of this worlde / that is tranſitorie, and this was the thyrde acte of theyr ſcornfull illuſyon. These. iii. that is / a purpull robe / a crowne or a deademe / and a ſceptre be the ornamentes of a kyng, the whiche thre / theſe cruell ſaugiours gaue vnto Chriſte to his greate contumelie and illuſyon, and therby, they wolde ſhewe that Chriſte was a falſe treytour agaynſte the emperour / bycauſe he wolde haue vſurped and taken vpon hym (as they ſayde) to be a kynge agaynſt the ordynaunce of the emperour. But that they dyd to the cōfuſion and rebuke of Chriſt: he turned it to his owne glorie & excellency, & herunto ſaynt Hierom ſaith: Sup Math. 27. Chriſte helde the rede in his hand to write the ſacrilege of the Jues / and to ſhewe hym ſelfe to be that perſon that ſhuld write his elect people in the boke of lyfe. And ſaynt Hillary ſaith: Sup Mat. canone .33. Therfore oure lorde wold hold the rede in his right hand: that therby he might ſhewe/that he wyll kepe & maynteyne his ſeruantes though they be frayle & weyke/and he wyll replenyſſh them with al goodnes.

¶ A Leſſon.

OF this article we may take this leſſon that we ſhulde diligently remember that we of our ſelfe be frayle / weyke and voyd of all goodnes/ except we be ſuſteyned & maynteyned with the ryght hand of god/euyn like as a rede which is in it ſelf voyd and weyke or ſhortly broken but holden in the hande of Chriſte: it is ſtrengthed.

¶ A prayer.

O Jeſu whiche wolde haue a rede to be put in thy ryght hand ſcornfullye for a royall ſceptre: I beſeche the ſo to ſtrength myne imbecillitie and frayltie with the ryght hande of thy power that thy kyngdome maye be continually confirmed and ſtabliſſhed in me. Amen.

* * *

¶ Howe the ſaugiours ſcornfully ſaluted Chriſte.

The .xxxv. article.

THe .xxxv. article is the ſcornful worſhippyng ⁊ ſalutynge of Chriſte. for after that the ſaugiours hadde arayed Chriſte with the ornamentes of a kynge: Mat.27. D. they kneled downe before hym and mocked hym ſaynge: Aue rex iudeorum: Hayle kyng of the Iues, as if they ſhuld ſay/ thou wold haue ben a kynge but thou mighteſt not. Sup Mat. 15. And here ſayth Bede: They worſhypped hym ſcornfullye as god: bycauſe he ſayde falſlye hym ſelfe to be god as they thought. Alſo they ſaluted hym ſcornfully as a kynge bycauſe he ſayde hym ſelfe to be a kynge, and this they dyd that theyr illuſyon myght reanſwere to the accuſacyon of the Iues. for the Iues accuſed Chriſt in both theſe .ii. Alſo theſe ſaugiours dyd theſe thynges to Chriſte of a deteſtable ⁊ dampnable mynde, for they crowned hym with ſharp thornes and afterwarde ſcornfully worſhypped ⁊ ſaluted hym, and that to the great confuſyon of Chriſt. Libro. xiii. And therfore ſayth Symon de Caſſia: The miniſters of Pylate to aggrauate and multiplye the vyleneſ ⁊ ſhame put vpon chriſt: dyd knele before hym, and beſydes that: that they mocked hym after the maner of chyldren they illuded hym with great threttes, ſo that nothyng wanted to the deſpyſyng and the ſhame of chriſt, and in the remembraunce of this deſpiſyng, vpon good Friday we do not knele downe when we pray for the Iues, and though the gentyles dyd thus mocke Chriſte: yet it is imputed to the Iues for they were the autours and the cauſe of this illuſion. After this ſcornfull ſalutacyon: they ſmote hym/ as ye ſhall ſe in the Gen.9.D. nexte article. This fourthe acte of the mockynge of Chriſte was figured in Noe when he ſlepte in his tabernacle: his ſonne Cham dyd laughe hym to ſcorne. Noe dothe ſignyfye Chriſte, whome the Iues his owne chyldren dyd mocke and ſcorne. Al‑Quarto regum.2.D. ſo it is figured in Heliſeus the prophete/ whiche aſcendynge vnto the hyll of Bethell, the chyldren that dyd ſe hym: dyd ſay and crye mockynge hym: Aſcende calue aſcende calue: Aſcende or come vp thou balde man: aſcende thou balde man. And of this Psal.21. mockyng ſpeketh the ꝓphet Dauid ſayng: Omnes videntes me deriſerunt me: Al that ſe me dyd mocke me/ alſo ẏ ꝓphet Eſay ſaithe:

Blaſphemauerũt ſanctum Iſrael: They haue blaſphemed the holy of Iſraell / that is the Meſſias and ſauiour of the worlde.

A leſſon.

Of this article we may lerne this leſſon, that we ſhulde be ware ẏ we do not falſly worſhip or ſalute Chriſt / which we do, as Bede ſayth / when we beleue in hym, but yet we deſpiſe hym with our euyl and froward dedes. when we confeſſe Chriſt with our mouth and denye hym in our dedes as ſait Paule ſaith. Alſo they falſly worſhyp or ſalute Chriſte: whiche when they pray or be in the ſeruice of god: occupye theyr mynde wylfullye with any thyng contrarie to the honour of god. Alſo they which in the churche ſhewe ſignes of greate deuocyon / and afterwarde do greuous iniuries to Chriſte in hys membres. Hug. Mar. 15. Titū. 1. D.

A prayer.

O Jeſu whiche for me wolde be ſcornfully worſhypped and ſaluted of the ſaugiours knelyng and ſayinge: Haile kyng of the Jues: graunte to me that I may worſhyp the (my verye lorde and god) in ſpirite and treuth, and reuerendlye to ſalute the / the onelye kynge of all kynges. Amen.

Howe the ſaugiours ſmote Chriſte with theyr handes. The. xxxvi. article.

The. xxxvi. article is the ſmytynge of Chriſte / for theſe ſaugiours wyllynge to mocke Chriſte aſwell in dedes: as in ſignes and wordes, Dabant ei alapas: they ſmote hym with theyr palmes or handes, & that was to ſhewe in dede: that ẏ honor which they had done to hym before: was onely to mocke hym, and in this they made theyr mockyng / more to the deſpiſyng of Chriſt, for before where as they dyd worſhyp and reuerence to hym as to god / and dyd ſalute hym as a kynge / nowe they ſmote hym to his deſpite & ſhame. And this ſmytyng is not that of which we ſpake before in ẏ. xl. article. for that was in the houſe of Annas / and thys was in the motehall of Pylate, alſo that was but one ſtroke whiche one of the miniſters called Malcus dyd gyue to Chriſt / here were many ſtrokes gyuen by diuers men to Chriſt. Thyrdly a Jewe dyd gyue that ſtroke, but the ſaugiours & gentiles dyd gyue theſe. Fourthly ẏ ſtroke was gyuen to reuenge ẏ anſwere ẏ Chriſte made to ẏ biſſhop Annas, Joh. 19. A.

but theſe were gyuen onely to mocke Chriſt. And therfore this ſmytyng doth conueniently make a ſpecyall article, diuided from the other, and after this they dyd ſpyt in his face as ye ſhall ſe in in the next article. ¶The leſſons we may take as in yͤ .xi. article.

¶A prayer.

O Jeſu which wold be ſmyten of the ſaugiours for vs: make vs euer to laude and prayſe the both in word and dede / and alſo that the dedes of other men (thoughe they be euyll) maye euer torne to my good and profyte. Amen.

¶Howe the ſaugiours dyd ſpytte in the face of Chriſt.

The .xxxvii. article.

THe .xxxvii. article is the ſpyttynge of the ſaugiours in the face of Chriſte, whiche dyd moche aggrauate all theyr actes done before, for what can be more vylanye to man: than to ſpyt in his face as dyd the ſaugiours in Chriſtes face, lyke vyle and lewde perſons. And herby ye may perceyue that though theſe perſons ben called in laten / milites, whiche comonly in englyſſhe we cal knyghtes / yet they were not knyghtes / that is gentyll and noble men / that be called alſo in laten: Equites aurati, and that is for theyr golden ſpurres, for ſuch gentyll men and noble perſons wolde mocke no good man nor ſpytte in his face, nor yet crucifye hym and take his garmentes / whiche properly perteyneth to hangmen and tormentours. But theſe be called Milites, after the olde cuſtome, ſeruantes / fotemen or ſaugiours / as it appereth in the lyfe / actes and geſtes of Julius Ceſar / where as Milites ben called fotemen / ſeruynge or hyred men that feyght on foot / and the knyghtes ben called horſmen These bene called / Milites, not for theyr noblenes: but for theyr ſtrength. For comonly thoſe ſaugiours were ſtronge in bodye and redye to all euyll. And of theſe ſpeaketh Theophilus ſayenge: The vayne glorie of theſe ſaugyours in theſe mockynges / euer reioyſynge in the inordynate rebukynges of other: done ſhewe what they be / that is vyle and lewde perſons for the more parte of them, and this article is diſtincte from the .xvii. article, for that was done in the houſe of Cayphas before the Jues and of the Jues, but this ſpyttynge was in the motehall of Pylate, done by the ſaugiours before Pylate and all the companye.

Mat.27. D.

Vide Calepinum et Suetoniũ i vita ceſar.

Sanctus Thomas. Sup Mat. 15.

Thoſe were the ſpyttynges of the Jues, but theſe ware of the gentiles, and after this they ſmote Chriſte vpon the hed with a rede / as ye ſhall ſe in the next article. ¶ The leſſon as in the .xvii. article.

¶ A prayer.

O Jeſu whiche for me dyd ſuffer the vyle ſaugiours to ſpyt in thy moſt beautious face: graunt to me that I neuer polute or defoyle thy face in the ſacrament of the aulter by my vnworthy receyuynge therof, and that I neuer defoyle my conſcience with vncleane thoughtes. Amen.

¶ Howe the ſaugiours ſmote Chriſt vpon the hed with a rede. The .xxxviii. article.

The .xxxviii. article is the ſmytynge vpon Chriſtes hed with a rede, for his more payne and confuſion / for vyle and ſtoborne perſons are wonte to be ſmyten with a ſtaffe as beſtes be. And alſo they ſmote Chriſt vpon the hed with a rede: to make ẏ crowne of thornes to go farther into his hed. And here note that ẏ redes in thoſe partes ben great and groſſe / as bygge or great as a ſtaffe wherwith we beate dogges. The cruell ſaugiours ſmote Chriſt vpon the hed with a rede to his more rebuke & ſhame / as if they ſhulde ſay: O thou vyle & lewed felowe why woldeſt thou make thy ſelfe a kyng / and here they ordred Chriſte as theues and manſleyers be ordred with vs / for oftymes they be manycled to ſhewe and confeſſe what they haue done / and the harder they thruſte the manycles ẏ more it is to their payn, and in lyke maner here they ſmote Chriſtes hed that was crowned with thornes / and ẏ to put hym to more payne. They ſmote with a rede that hed whiche is ferefull to all deuyls, reuerent to all the vertues & angelles of heuen, the moſt bleſſed hed of Chriſte which is to be worſhypped of all ſayntes for euer. From ẏ which hed cometh all bleſſyng and grace / not onely into our berde but alſo into the hem of our garmentes, that is / not onely in to ẏ holy apoſtles & martyrs which be as the berde of Chriſte. But alſo his bleſſynge and grace deſcendeth in to all the membres of the churche though they be but of verye ſmall perfeccyon / all they that be the chyldrene of god: receyue this influens. O ye wretches howe ferefull and terrible ſhall that hed apere to you at the day of iudgement / Mar.15.D whiche nowe ye be not afrayd to ſmyte. And with that ſmytyng the blode ranne downe from his hed: vpon his necke/ forhed and face, and ſo he appered lyke vnto a lepre, for the ſpyttynges mixted with that blode: made hym lyke vnto a lepre. And then Pylate wente forth to the Jues. &c. as in the nexte article.

¶ A Leſſon.

IN this article we may take this leſſon, that we be well ware that we ſmyte not Chriſti hed with a rede, as they do whiche impugne or denye his godhed, ſayinge that Chriſte is not god. Alſo they ſmyte Chriſte vpon the hed: whiche by theyr vayne and ydle lyfe offende Chriſte that is our hed, from whom cometh (as we ſayd before) the influence of grace in to al his membres/ wherby his membres haue their liuelye operations/ and this hed hath gyuen to vs example of al our werkes. Wherfore in euery tyme that we haue any oportunitie to do any good: the ydle perſon that wyl not do that good werke doth in a maner ſmyte Chriſte vpon the hed, ſo that by that ſmytynge and the prickynge of the thornes: the blode cometh from his hed/ and nothynge to theyr comforth. And this it is yͭ Chriſt nowe ſoroweth/ and is priſked vnto the ſheddynge of blode for our ydylnes, for he ſeeth that his examples do not fructifye in vs for we wyll take no payne for Chriſte/ nor do good werkes after his examples.

¶ A prayer.

O Jeſu whiche wolde haue thy noble and precyous hed ſmyten with a rede for me: graũt to me that I neuer offende the our hed with my vayne and ydle lyfe/ but that I may euer pleaſe the with my good and quyete maners and lyuynge. Amen.

¶ Howe Pylate dyd ſhewe Chriſte ſcourged vnto the Jues. The. xxxix. article.

Joh. 19. A. THe. xxxix. article is the ſhewyng of Chriſte ſo pitiouſly arayed/ vnto the Jues, for after that the ſcourgiours had ſo miſerably entreated our ſauyour Chriſte: Pylate toke Jeſus and went forth vnto the people of the Jues & ſayd to thẽ: Ecce adduco eũ vobis foras vt cognoſcatis quia nullã in eo inuenio cauſam. Behold (ſayd Pilate) I bryng hym forth ly you thus puniſſhed foꝛ your wordes and to certifye you that I fynde no maner of cauſe of deth in hym, therfoꝛe he thus coꝛrect and puniſſhed: I ſhall dimiſſe hym. And here ſayth Symon de Caſſia: Pylate ſayd that he found no cauſe of death in Chꝛiſt, wherby he excludeth all crimes from Chꝛiſte, foꝛ he bꝛyngeth in an vniuerſall negation / that is no cryme I fynde in Chꝛiſt, and this he dyd foꝛ to ſhewe his diligẽce foꝛ the deliuerance of Chꝛiſt. And moꝛouer Pylate dyd bꝛynge foꝛth Chꝛiſte in the ſame habyt and aray: as he was illuded and mocked of the ſaugiours / and that was foꝛ the intent that the Iues ſeing hym ſo miſerably and ſhamfully araped: ſhulde ceaſe of theyꝛ malice towardes Chꝛiſt. And alſo Pylate ſhewed Chꝛiſt to the Iues on that maner: knowynge that they wolde be very glad to ſe Chꝛiſte thus diſpyſed and puniſſhed, and alſo ſuppoſyng ẏ therby they content / wolde no moꝛe ſpeake of his deth, ⁊ foꝛ this cauſe Pylate dyd ſcourge Chꝛiſt and ſhewed hym to the Iues, and therfoꝛe the euangeliſt ſayth: Exiuit ergo Ieſus portans ſpineam coronam et purpureum veſtimentum: Ieſus came foꝛth hauyng a crowne of thoꝛnes and a purpull robe and alſo a rede in his hande foꝛ a ſcepter. Behold here a lamentable ſpectacle / Ieſus went foꝛth (as ſaynte Auſten ſayth) in a kynges oꝛnamentes not gloꝛious and ſhynyng in his apparell: but full of obpꝛobꝛy and confuſyon. And therfoꝛe Pylate ſayd to the Iues: Ecce homo: Beholde this is a man / as yf he ſhulde haue ſayd (after ſaynt Auſten) If ye haue enuy to hym bycauſe he called hym ſelfe a kynge: nowe ſpare hym / haue pytie vpon hym, foꝛ ye nowe ſe hym lyke to no kynge but ſhamefullye and miſerably deiecte lyke a moſte miſerable wꝛetch, foꝛ he ſcourged / crowned with thoꝛnes / mocked in a kynges oꝛnamentes / deſpyſed with many rebukes / and bet oꝛ ſmyten with many ſtrokes / therfoꝛe ſith ye ſe hym thus deſpiſed: let yoꝛ enuy wax colde oꝛ ceaſe. But foꝛ all theſe theyꝛ enuy nothynge decreaſed: but rather encreaſed and waxed moꝛe hote and feruent. Se howe great is the malice of the Iues / that hereby wolde not ceaſe of the pꝛocurynge of the deth of Chꝛiſte, theyꝛ obſtinate wickednes wold not be relented with mercye. And among all the other illuſions: this was moꝛe payne to Chꝛiſt, that is / that his deedly enemyes ſhuld ſe hym ſo diſpytefully arayed of the ſaugiours, of ẏ which ſyght: they had no lytyl ioy, and yet they were not content with this ſyght: knowyng that Pilate wold haue ſo delyuered Chꝛiſt to his libertie / but they hauynge no compaſſion of Chꝛiſte / noꝛ yet cõtent with the excuſacyon of Pylate: cried out with a lowd

Libro.xiii.

Ioh.19.A.

Sup Ioh̃ tract.cxvi.

Vbi.ſupꝛa.

is now

voyce and alſo moued other to crye ſayng : Crucifye hym : crucifye hym .&c. as in the next article.

¶ A Leſſon.

Of this article we may lerne to haue Chriſt thus illuded and mocked euermore in our remembraunce ſo that we neuer vaynly reioyſe in our outwarde garment/habite/or apparel / for our lorde god was mocked and ſcorned in his apparell. And ſpecyally religious perſons ought to folowe Chriſte in this thyng: for they repreſent Chriſt thus illuded and mocked in theyr habyt and tonſure, for the habyt of a religiouſe perſon is a vyle thynge deſpyſed and mocked of the worldlye people. The tonſure or crowne of the religious perſon : doth repreſent ŷ crowne of thornes. And alſo in olde tyme religious men as monkes were wont to beare ſtaues or ſtyckes in theyr handes whiche dyd repreſente the rede that Chriſte had in his hande, and as Chriſte diſdeyned not to be brought forth and ſhewed to the Jues in that ſcornfull habite : ſo religious perſons ſhulde not be aſhamed of theyr vyle habit nor to folow Chriſt which was diſpiſed in this kyngly aray. And herunto ſaynte Paule ſayth, Spectaculum facti ſumus mūdo. We that deſpyſe the worlde : be made a mocken ſtocke vnto the worlde / and neuer ſo moche as in theſe dayes / our lorde ſende vs pacyence, and lyghten the ſoules of the diſpyſers. Prim cor. 4.B.

¶ A prayer.

O Jeſu whiche for me wolde be ſhewed and preſented vnto the Jues in ſo ſcornfull and diſpitefull aray : graunt me to auoyde all oſtentation of vayne glorie / and to appere before the at thy iudgement in ſuche aray as ſhall ſtande with thy fauour.

¶ Howe the Jues dyd crye / Crucifye hym/crucifye hym, The .xi. article.

The .xi. article is the reuenge of the Jues to haue Chriſt crucifyed, for when the biſſhoppes and the other Jues had ſene Chriſt ſo ſcornfully arayed/ ſo miſerably ſcourged/bet and mocked / not content therwith/nor yet alowynge the excuſacyon of Pylate : dyd crye : Crucifige eum crucifige eum : Crucifye hym/crucifye hym, they ſayd twyſe : Crucify Joh. 19.A.

and that was to ſhewe theyr feruent deſyre that they had to crucifye
Chriſte, and alſo for that they crucifyed hym both in worde and
in werke. And as Rabanus ſayth: It had ben more proffitable Pſal. 56.
to theyr ſoules to haue ſayde: Miſerere mei deus miſerere mei:
Haue mercy vpon me (O thou god) haue mercy vpon me, or els
theſe wordes of the prophet Johel: Parce domine parce populo Johel. 2. D
tuo: Spare lorde, ſpare thy people / gyue not thyne inheritaunce
in to rebukes and confuſion, let not the gentiles haue dominion
vpon thy people the Jues, theſe prayers had ben more conuenient
for them: but they were ſo malicyous that they cryed / crucifye
crucifye hym, and when they cryed thus: it was the thyrde houre
of the day, that is. ix. of the clocke after our computacion. At
that houre the Jues dyd crucifye Chriſt with theyr tongues. As
ſaynt Auſten ſayth: and after this expoſicyon the wordes of the Aug. pſal. 63. D
euangeliſte Marcus are to be vnderſtanded where as he ſayth:
Erat autem hora tercia et crucifixerunt eum: It was ẏ thyrd houre Mar. 15. C
of the day and the Jues dyd crucifye hym, that is with theyr tongues.
&c. openly ſhewynge thereby that the tongues of the Jues
were more to be ſayd or called the ſleyers of Chriſte than the handes
of the ſlaughtours. And therfore this crye is conueniently aſſigned
a ſpecyall article of the paſſion of Chriſte. They aſked
and cryed to haue Chriſte crucifyed, whiche maner of deth was
at that tyme of ſuche ſhame and confuſion: that after a perſone
ware put to ſuche a death: he ſhulde neuer be remembred and ſpoken
of agayne: but to his curſe and deſpiſyng, and in a maner no
man durſt ſpeake (ſpecyally any good) of hym that was hanged
vpon the croſſe after his deth. And of this complayneth Chriſte Pſal. 21.
in the pſalme ſayinge: Sicut aqua effuſus ſum: I am put out of
mynde, as the water out of the veſſel. Of all other liquores that
be in a veſſell, when they be put out of that veſſell: there remayneth
colour or ſmel, that ſheweth / what liquor was before in that
veſſell, but whan water is put out of a veſſell there remayneth
nothynge, whereby we myght knowe what liquor was in that
veſſell, ſo Chriſte ſayth, that he is clerely forgoten. Alſo ẏ wiſe Sapien. 2. D.
man ſayth in the perſon of the Jues: Morte turpiſſima condemnemus
eum. Let vs condempne Chriſt to the moſt ſhameful deth.
And the prophet Hieremy ſaith in the perſon of our lorde Chriſt: Hier. 11. D.
Cogitauerunt ſuper me conſilia dicentes: venite mittamus lignum
in panem eius: The malicyous Jues haue counſeled agaynſt me
ſayenge: Let vs put a tree in to his breade, that is / let vs crucifye
hym, and ſo he ſhalbe forgoten and deſpyſed of all people.

O thou faythful ſoule/ beholde here thy ſauiour Jeſus howe miſe-
rably and ſcornfully clad and crowned: he is brought forth with
a rede for his ſcepter in his hand, and how ſhamefaſtly he ſtandeth
nowe with his heed downwarde, before ſuche a great multitude
cryenge and ſayenge: Crucifye/ crucify hym/ and alſo deridyng
and mockynge hym, that he wolde be taken for a prophete and a
wyſe man ſayenge: Where is nowe thy wyſdome / thy pro-
phecye and miracles &c. and ſo he not onely ſuffred payne and ſor-
rowe: but alſo rebukes and thretnynges of the Jues. Then Py-
Luc.23.C. late ſayd to the Jues: Quid enim mali fecit: What euyll hath he
done, I fynde no cauſe of deth in hym. Theſe wordes of Pylate
done/ inſtructe and teache all iuges to procede in all cauſes/ and
ſpecyally in cauſes of deth: wyſely and diligently. But alas
where ſhall we fynde a iudge that wyll laboure ſo diligentlye for
the delyuerance of an innocent: as Pylate dyd for Chriſte, and
ſurely if Pylate were lyuyng in theſe dayes: I ſuppoſe he wolde
excell in ryght iudgement many of our iudges both temporall
and alſo ſpirituall. At that tyme the biſhoppes and ſeniours/
and preeſtes and the religious / and all the people of the Jues
were agaynſt Chriſte, and Pylate lytyl regarded all theyr wor-
des, for he of a longe ſeaſone and oftymes laboured to delyuer
Joh.19.A. Chriſte from them, and therfore he ſayd: Accipite eum vos et cru
cifigite: Take you hym and crucify hym: for I fynd no cauſe in
hym. Theſe wordes Pylate ſayd for diuerſe cauſes. Fyrſt/ af-
Libro.xiii. ter Symon de Caſſia, to rebuke the pryde of the Jues which ſo
farre dyd excede: that they determined and aſſigned vnto the pre
ſident and hyghe Judge vnder the emperour, what deth Chriſte
ſhulde ſuffer / that is the moſte deteſtable and ſhamefull death of
the croſſe. Secondly Pylate ſpake theſe wordes / for to delyuer
and acquyte the innocent Chriſte. Herunto ſayth Criſoſtome:
Omel.83. Sup Johā The Jues broughte chriſt to Pylate: ꝧ he ſhuld be put ⁊ condep-
ned to deth by the ſentence of the iudge. but it happed ꝧ cōtrary
for the iudge declared Chriſt to be innocent, and oftymes he de-
lyuered and excuſed hym from theyr accuſacyons. And that Py-
late ſayd to the Jues: Take you hym and crucifye hym: was
ſpoken in abhorryng theyr wordes. for that they wold haue com
compelled hym to a thynge agaynſt hys mynde and alſo agaynſt
ryght. Thyrdly he ſpake ſo for the declaracyon of his power and
auctorytie / for he wolde gladly haue ben delyuered from the iud-
gement of Chriſte, the whiche the Jues perceyuyng: added the
Joh.19.B. thyrd accuſacyon beſydes the other.ii. ſpoken in the.xxii. article

ſaynge: Nos legem habemus: et ſecũdum legem debet mori: quia filium
dei ſe fecit: We haue a lawe after the which he ought to dye/
for he hath made hym ſelfe the ſonne of god. And here as Symon Libro. xiii.
de Caſſia ſayth: It apereth manifeſtly the falſenes of theyr
accuſacyon, for if the wordes ſhulde be referred to theyr intent,
or contrarie wyſe if theyr intent ſhuld agre to theyr wordes, both
wayes: the Jues do lye and theyr iniquitie doth lye and ſpeake
falſe to them ſelfes, for Chriſt dyd neuer make hym ſelfe god, nother
in this worlde: nor yet eternally, for he was god euerlaſtyngly/not
made/but eternally generate and goten of the father.
but the Jues thought Chriſt to be onely a man and not god, nor
Chriſte at any tyme as man/dyd affirme hym ſelfe to be made the
ſonne of god but for aſmoche as he beynge the eterne ſonne of
god/was made man for vs/his godhed in no thynge chaunged,
but takynge for our ſaluation/our nature: therfore he called him
ſelf the ſonne of god/for he was both god and man in one perſon,
but Pilate when he had herd this ſayng of ẏ Jues: he was more Joh.19.B.
afrayd than he was before, not for that he feared theyr lawe: but
that he was afrayd to condempne the ſonne of god. And alſo he
was afrayd hearynge ſuche a hyghe ſentence/that was aboue his
witte and vnderſtandyng/that is that a man ſhulde be or make
hym ſelfe the ſonne of god, and whether it were true or not: he
was afrayd to gyue ſentence of deth. And herto ſayth Alquine: Sup Johñ
He dyd not feare for that he harde them ſpeake of theyr lawe, for 19.
he beynge a ſtraunger and a gentill/regarded not that/but he
was afrayd to cõdempne the ſonne of god, and therfore he entred
in agayne in to the motehall and callynge Jeſus vnto hym ſayd:
Vnde es tu? Of what ſtocke or kyndred art thou? Pylate wolde Joh.19.B.
haue knowen if he were the ſonne of god/or if he were of the kynd
or ſtocke of ẏ goddes. And this laſte poynte myght haue bene
eaſely or lyghtlye perſuaded vnto Pylate. for he was a gentill:
which do ſuppoſe and beleue that many men may be of the ſtocke
of goddes/and ſo the ſonne of goddes. But Jeſus dyd not anſwere
one worde to his queſtion, and that was bycauſe Pylate
was not ſufficient to receyue or vnderſtande the ſolution of hys
awne queſtion. For the prophet ſayth: Generationem eius quis Eſai.53.C
enerrabit? Who is able to declare and ſhewe his eterne generation?
and though Chriſt was able to declare it: yet there is no
mortall man able to vnderſtande it. Secondly Jeſus wolde not
anſwere to Pylates queſtion: that Pylates ſynne ſhulde not be
aggrauate and made more greuous. And thirdly that the paſſion

of Chriſte

Prim cor. of Chriſte ſhulde not be letted. For as ſaynt Paule ſayth, Si cog
1.B. nouiſſent: nunq̄ dominum glorie crucifixiſſent: If they had kno-
wen (howe Chriſte was the ſonne of god) they wold neuer haue
crucifyed the lorde of glorie, and this is to be vnderſtand of Py
late and yͤ gentyles & not of the Iues, for they myght haue kno-
Ioh. 19. B. wen ſufficiently if they had wolde. Then Pylate ſayd to Chriſt:
Mihi non loqueris, Neſcis quia poteſtatem habeo crucifigere te. &c
Why wylt not thou ſpeake to me? doſt thou not knowe yͤ I haue
power to crucifye the / or to dimiſſe and delyuer the? In theſe
Omel. 87. wordes Pylate cōdempneth hym ſelfe. And therfore Chriſoſtom
Sup Iohā ſayth: O Pylate in this worde thou condempneſt thy ſelfe, If
thou haue this power: wherfore then doſt not thou delyuer hym
thou knowyng and ſo oftymes openly ſayng that he is innocent?
If thou reioyſe or boſt thy ſelfe of thy power that thou haſte to
kyll Chriſte or to delyuer hym: may not Chriſt then lawfully ſay
Luc. 19. D. vnto the: De ore tuo te iudico ſerue nequam: I iudge the by thyne
owne wordes / thou wycked ſeruant? and then Ieſus to reproue
Ioh. 19. B. the boſtynge and pryde of Pylate ſayd: Non haberes aduerſū me
poteſtatem vllam: niſi datum tibi eſſet deſuper: Thou ſhulde haue
no power ouer me; except it were gyuen to yͤ from aboue or from
an hygher power. Fyrſte from god: of whome is all power, as
Rom. 13. A. ſaynt Paule ſayth. And ſecondly from the emperour, which at
that tyme had the dominion ouer the Iues. And in theſe wordes
Chriſt reproueth couertly or ſecretly the ſynne of Pylate, for no-
ther god, nor yet the emperour had ordred Pylate there a iudge
to condempne or puniſſhe the innocentes / but rather to defende
and delyuer them. And notwithſtandyng the ſynne of Pylate
was great: yet it was not ſo greuous as the ſynne of the Iues or
of Iudas. And this our lord ſheweth in the wordes folowyng:
Ioh. 19. B. Propteria qui tradidit me tibi: maius peccatum habet: Therfore
he that dyd betray or delyuer me vnto the: his ſynne is the more
great and greuous, and that well apereth, for Iudas dyd ſynne
moued of a couityſe mynde, the Iues ſynned: moued of malyce
and enuy, but Pylate: onely for feare of the emperour & fauour
of yͤ Iues. It is more greuous offēce to ſinne of a couetyſe mind
and of rancor and enuy: than onely of feare, for feare accuſethe
the ſynne in a parte / though not in the hole, and here Pylate con
ſideryng that he was reaſonably in a maner conuicte of ſynne in
this cauſe: for he (as a wytty perſon) perceyuynge that he ſhuld
be noted of ſynne / if he ſhulde condempne the innocent: therfore
he ſought oportunitie and occaſion to dimiſſe and lette hym go,

as he dyd before / in ſendyng Chriſt to Herode, and alſo in ſayng that he founde no cauſe of deth in hym. But the Jues anone perceyuyng the mynde of Pylate: returned to theyr firſt accuſacyon and cryed ſaynge: Si hunc dimittis non es amicus ceſaris: If thou dimiſſe this man thou art not true to the emperour. ⁊c. as in the next article ſhal apere. And here note that there ware about. lxxx. M. people that cryed: Crucifige: crucifige: Of the whiche Peter conuerted in one day. iii. M. ⁊ ſhortly after. v. M. vnto ẏ fayth.

¶ Here folowe. ii. Leſſons

IN this article we may take firſt this leſſon, it is no dif- 1.
ference or diuerſitie (to ſpeake of the intente of ſynne)
whether thou kyll a man with thy tongue / or with thy
ſwerde, for thy intent in both theſe. ii. is to kyll hym.
And therfore the prophyte Dauid ſayth: Lingua eorum gladius acu- Pſal. 56.
tus: Theyr tongue is a ſharpe ſwerde, and this was ſpoken of
the Jues that dyd cry: Crucifige crucifige: And of this text ſaint Joh. 19. A.
Auſten ſayth: Loke not vnto the vnarmed handes of the Jues: Sup Johā
but to theyr armed mouth, for frome thens came ẏ ſharpe ſwerde trac. 114. &
that ſlewe Chriſt. Therfore lette all bacbyters and ſclaunderers ſup pſal. 63.
of theyr neyghbours beware that they do not make theyr tonges
ſharpe as a ſwerde / for as a ſwerde kylleth the body: ſo the ſclaū-
derer tongue ſleyeth the fame and good name of a man. And her-
to ſayth Salomon: Mors et vita in manibus lingue: Deth ⁊ lyfe Prouer. 18.
be in the handes or power of the tongue. The ſeconde leſſone D.
is that we ſhuld not alwayes anſwere to euery queſtion, for here ii.
in this paſſyon of Chriſte: we rede that thryes he kepte his ſci-
lence. Fyrſt before the biſſhop / and that was to teache vs pacy-
ence agaynſt contumelyes and rebukes. Secondly before He-
rode / and that was agaynſt curiouſe queſtyons to teache vs for
to ſerch for true and neceſſarie thynges and not for vayne ⁊ curi-
ous thynges. Thyrdly before Pylate / agaynſte vayne laude or
prayſe / to teache vs to folowe the true laude of god and to auoyd
all vayne prayſynges. And a man to conforme hym ſelfe to this
article ſhulde remember howe terrible ware thoſe cryenges of
the Jues. And remēber alſo if he at any tyme hath cryed agaynſt
his neyghbour by conſent vnto the wicked iudgementes of men /
or to theyr detraccyons ⁊ ſclaunders ſpoken agaynſt theyr neygh-
bour. And then pray as foloweth or in lyke maner.

¶ A prayer.

O Jeſu whiche for me was not afrayd to here the terrible and fearfull voyces of the Jues cryenge: Crucifige: crucifige: That is crucifye hym / crucifye hym: graunt to me that J be not afrayd of the curſed and malicyous wordꝭ of myne enemyes/and that J neuer hurt my neyghbour with my ſpeche. Amen.

¶ Howe Chriſte was brought vnto his iudgement.

The. xli. article.

Joh. 19. B. The. xli. article is the bryngynge of Chriſte before the
iudge/for when the Jues dyd perceyue ẏ Pylate wold
haue delyuered Chriſte: they returned to theyr fyrſte
accuſacyon and cryenge ſayd: Si hunc dimittis: non es
amicus ceſaris: Jf thou delyuer this perſon thou art not the frend
of the emperoure nor true to hym, for who ſo euer maketh hym
ſelfe a kyng: he is a traytour to the emperour. This they ſpake
Libro. xiii. to make Pylate afrayde, and here ſayth Symon de Caſſia that
the Jues ſerched all the falſe craftes and deuyſes that they could
Sup Johñ trac. C.xvi. ymagyne, and all to put Chriſte vnto the deth. And then Pylate
hearynge theſe wordes beganne to be more afrayd, for he myght
not contempne the emperour that gaue hym his power and auctoritie
Joh. 19. C. as ſayth ſait Auſten. And therfore he brought Jeſus forth
and ſat downe to gyue ſentence/ openly, and this he dyd that the
ſentence of Chriſtes deth ſhuld not be imputed to hym/ but to the
Jues. And when Pylate ſat downe to gyue ſentence: it was the
ſyxte houre of the day that is. xii. of the clocke. And then his wyfe
Mat. 27. B ſent to hym ſayng: Nihil tibi et iuſto illi, Mel not thou with the
Glos ordiñ Sup Mat. 27. deth of that rightuous man, this night J haue ſuffred many thinges
in my ſlepe about hym, for as the gloſe ſaith there: the deuyl
perceyuynge that he ſhuld leſe his kyngdom ⁊ power by the deth
of Chriſt: was ſory that he made Chriſt to be taken, and therfore
he ſhewed certen viſions to Pylates wyfe, that by her the death
of Chriſt ſhulde be letted, as in the begynnynge he brought deth
in to the worlde by a woman. Then Pylate commaunded that
Jeſus ſhulde be preſented before hym where as he ſat in iudgement
Joh. 19. C. and then he ſayd to the Jues: Ecce rex veſter: Behold your
kynge/ before he ſayd: Beholde a man, therby ſhewynge howe
ſhamefullye and miſerably Chriſt was arayed, and that Pylate
ſpake to moue the Jues to compaſſion. And nowe to moue them
agayne: he ſayd ſcornfully mockynge them: behold your kynge/
as if he ſhulde ſaye: ye awght to be aſhamed / that any wyſe man

ſhuld perceyue that ye be afrayd that this ſimple perſon, ſo vylely abiecte and deſpiſed / ſhuld be your kynge/ but the Jues in no thynge aſhamed nor yet moued to pitie: cryed, Tolle tolle crucifige eum: Away with hym hens with hym / take hym frome our ſyght, it is deth for vs to loke vpon hym, away with hym / crucify hym. And note here that they dyd crye thrice: Crucify hym and in the remembraunce therof we ſay thryce/ Agnus dei/ in the maſſe. ¶Then Pylate ſcornfully ſayd to them: Regem veſtrum crucifigam? Shall I crucifye your kynge? wyllynge therby to rebuke them and make theym aſhamed to ſpeake any more therof, whom he coulde not moue by the deſpyſynges of Chriſte/ but the Jues paſt all ſhame anſwered ſaynge: Non habemus regem niſi ceſarem: We haue no kyng but the emperour. And herby ye may ſe howe moche the vnkynde Jues deſyred the deth of Chriſte/ for they to procure his deth wylfully ſubmitted them ſelfe vnder the ſubiectyon of the Romaynes, the whiche before that tyme they wolde neuer gladly do, but rather they were alwayes in a mynde and purpoſe to rebelle agaynſte the emperour for to haue theyr libertye. And here note that this article was more greuous to Chriſte / then any of the other before: for here he was broughte to his iudgement and his accuſars moſte cruelly dyd crye / away with hym / hange hym vpon the gallowes. ⁊c. where as all the other were done and ſpoken, the iudge not ſyttynge in iudgemente. And then Pylate ſeynge that that he myght in no thyng profyte to the delyueraunce of Chriſte called for water. ⁊c. as ſhall appere in the nexte article.

Ibidem.

Ibidem.

Ibidem.

¶A Leſſon.

Of this article we may lerne howe to iudge oure ſelfe in our owne ſoule and conſcience / as Chriſte was iudged for vs, that therby we myghte auoyde the ſtrayte iudgemente of god. For as ſaynte Paule ſaythe: If we here iudge our ſelfe: we ſhall not be Judged.

Prim̄ cor. xi. G.

¶A prayer.

O Lorde Jeſu Chriſte the ſonne of the lyuynge god whiche in the ſyxte houre of the day wold for me moſt wretched ſynner / be preſented before the iudge ſyttyng in iudgement: graunt to me ſo to iudge my ſelfe in my ſelfe of all my ſynnes / by the teſty monie or witnes of myne owne conſcience / and alſo pacyentlye to ſuffer thy iudgemente in all aduerſities: that I may in ſuerty appere in thy laſte and terrible iudgement. Amen.

¶ Howe Chriſte was condempned.

The. xiii. article.

THe. xiii. article is the condempnacyon of Chriſt by the ſentence of the iudge, for Pylate ſeynge that he in no thyng profyted for the delyuerance of Chriſt, but that more buſines was made / for as the gloſe ſayth: The Iues reputed to Pylate treaſon and rebellion agaynſt the emperour, he was anone ouercome by feare / ãd ſwerued from the way of treuth and iuſtice. But fyrſt he toke water and waſſhed hys handes ſayng: Innocens ego ſum a ſanguine iuſti huius: vos videritis: I am innocent of the blode and deth of this iuſt perſon / Pylate toke water and waſſhed his handes accordyng to the ſayng of the pphet: Lauabo inter innocentes manus meas: I ſhal waſſh my handes among the innocentes, but he ſayd to the Iues: Vos videritis: Loke you to your parte / cõſider what ſhalbe your ſyn. I am the miniſter of the lawe, take good hede whom ye offer to me to be ſlayne. for I muſt gyue ſentence after your ſayng / and not after my knoledge and mynde / and therfore this ſynne ſhalbe imputed to you and not to me. And then all the people of the Iues anſwered and ſayd: Sanguis ei⁹ ſuper nos et ſuper filios noſtros: His blode fall vpon vs ⁊ vpon our childern. This ſayng / for the wordes is very good ⁊ moſt pfitable to man ſaluacyon / for it is greatly to be deſired that the blode of Chriſt fal vpon vs to waſſh vs from all fylth of ſynne / accordyng to the ſayng of ſaynt Iohan Dilexit nos et lauit nos a peccatis noſtris in ſanguine ſuo: Chriſte hath loued vs ⁊ waſſhed vs frome our ſynnes in his blode. But the Iues ſpake theſe wordes with an other intent, for they deſyred yͭ the vengeance of his blode and deth ſhulde fall vpon them and vpon theyr children, and ſo it doth vnto this day yͭ is almoſt xv. hũdreth yeres ⁊ ſo ſhal cõtinue (as ſaint Hierom ſaith) nygh vnto the ende of the worlde. And ſo pylate though he had ſayd before and declared Chriſt to be innocent / and ſo to be delyuered, yet nowe wyllyng to pleaſe the Iues / and ſatyſfye theyr cryenge and fulfyll theyr wyl / dyd yͭ thyng which was not pleſyng to god and accordynge to iuſtyce. Alſo fearynge that he ſhulde haue bene accuſed of treaſon agaynſt the emperour. Alſo ſuppoſynge no great peryll or daunger / though he condempned to deth this

Sup Iohn 19.

Mat. 27. C

Pſal. 25.

Mat. 27. C

Apoc. 1. B.

Sup Mat. 27.

poore innocent perſon, ſpecyally conſyderynge that no man ſpake or intreated for hym, al this conſydered (I ſay) Pylate gaue ſentence and iudged Chriſte, for that he wolde haue ben a kyng contrarie to the precepte of the emperour: to be hanged vpon ỳ croſſe or crucifyed, and this ſentence was agaynſt all iuſtyce, and alſo agaynſte his owne knowledge, for he knewe Chriſte to be innocent in this cauſe and all other. And thus he gaue moſt cruel ſentence agaynſte the innocent in whome was no cauſe of deth. And ſo by his iudgement and power of the emperoure: he betoke Ieſus vnto the Iues that he ſhulde be crucifyed. And note here that the euangeliſt ſayth not (Vt crucifigerẽt eũ: ſed vt crucifigeretur) That the Iues ſhulde crucifye Chriſte, but that he ſhulde be crucified by the auctoritie of the iudge, but he ſayth that Pylate betoke Ieſus vnto the Iues: to ſhewe that they were the cauſe of his deth / though they wolde not haue had it ſo taken, for Pylate wold not haue gyuen this ſentence / but onely for that he ſe that he coulde none other wyſe pleaſe and content the Iues. But what was the forme and the wordes of the ſentence: it is not ſhewed in the goſpelles: but in the euangely of Nichodeme it is writen howe that Pylate gaue ſentence in theſe wordes folowyng / Gens tua comprobauit te regem: propterea precipio te primum flagellari ſecundum principum ſtatuta deinde in cruce leuari: Thy people haue affermed the to be a kynge, therfore I commaunde the firſt to be ſcourged accordyngly to the ordynaũces and ſtatutes of the princes of Rome and after that to be hanged vpon the croſſe. Beholde here howe the moſte innocente lambe Chriſte dyd choſe to be dampned for the with an vniuſte and falſe ſentence to delyuer the frome the iudgement of iuſtyce and payne of eternall dampnacyon, he payed for that he neuer had he ſuffred payne for oure ſynne. And here remember what lamentacyon his frendes then made, when they herde this horrible and moſte vntrue ſentence gyuen agaynſte Chriſte. And in the remembraunce of that ſentence and deth of Chriſte / whiche in ſcripture is called Alpha and Oo, the begynnynge and the endynge, and bycauſe that Chriſte was that daye taken frome vs by his death. Therfore the churche euery yere in that day vſeth to omitte and leaue the begynnynge and endynge of the houres of the ſeruyce. After this condempnacyon: the ſaugiours toke oure ſauyoure Ieſus. ⁊c. as in the nexte article.

Mat.27.C.

Apoc.1.B.

¶ I Leſſon.

By this article we may lerne to be ware that we neuer worthely deſerue the iuſt ſentence of deth/ nother of the ſoule/ nor of the bodye. And alſo as Chriſte ſuffred for vs a falſe and a wicked ſentence to be gyuen agaynſt hym by a frayle man: ſo in lyke maner we ſhulde not feare the wicked iudgementes of men gyuen or ſpoken agaynſt vs, but pacyently ſuffer them for the loue of god. And herunto ſayth ſaynt Poule, Mihi autem pro minimo eſt vt a vobis iudicer aut ab humano die, I do lytyll regarde to be iudged of you or of any mannes day. Prima cor. 4.A.

¶ A prayer.

O Jeſu whiche for me wolde pacyently and innocently ſuffer the vniuſt ſentence of deth: and that of the moſt ſhamefull deth of the croſſe: graunt to me that I neuer deſerue the iuſt ſentence of deth in ſoul or in bodye/ and that for thy loue I feare not the wicked iudgementes of men, and alſo that I neuer iudge any perſons wrongfullye. Amen.

¶ Howe Chriſte bare his croſſe.

The .xliii. article.

The .xliii. article is the bearynge of his croſſe, for after that Pylate had gyuen ſentẽce of deth agaynſt the innocent Chriſt Jeſus: then the ſaugiours toke hym and pulled of the purpull or ſcarlet robe, and put on hym his owne garmentes. And here ſayth Symon de Caſſia: When Chriſte ſhulde be crucifyed then the ſaugiours toke from hym that garment wherin they had derided and mocked hym, and nowe they beganne (not mockyngly or in ſporte/ but in verye dede) to put hym to the payne and deth of the croſſe/ and therfore they put vpon hym his owne garmentes/ that therby he myght be the more knowen, and ſo goynge to his deth in his owne clothes: it ſhulde be the more to his confuſyon and ſhame. And at this tyme without any doubte Chriſte ſuffred a newe payne and that was moſte greuous; for that olde purpull robe was harde baken and cleued faſte to his backe, in the woundes whiche he ſuffred before at his ſcourgynge, and therfore this robe myght not be pulled of his backe: but to his moſt greuous payne, for they rent and pulled the fleſſhe frome his bodye with that cote, and ſo put Chriſt to a newe & intollerable payne agayn.

Mat.27. D.

Libro. xiii.

Then they byndynge his handes and necke with a rope: therby ſhewed that he was condempned vnto the deth, and ſo drewe hym out of his proper citie as a miſdoer, and they layde the great heuy and groſſe tree of the croſſe / vpon his moſte ſore and tender ſholders, that he ſhulde beare it vnto the place where as he ſhuld be crucifyed. And for aſmoche as that tree was reputed and thought of the Jues to be a prophane and vnclene thynge: and alſo that deth of the croſſe ſhamefull / for the ſcripture ſayth: Maledictus omnis qui pendit in ligno: He is a curſed that is hanged vpon a tree, therfore no man durſt beare that tree nor yet touche it. And for this cauſe: they leyde it vpon Chriſte, that he damp-ned: ſhulde beare his owne croſſe. This was a great ioye and ſporte to the wicked men, but it was a great miſchefe to vs chriſtians. And therfore ſaynt Barnarde ſayth: O here is ſpectacle or thynge done that was neuer ſene before / neuer herde nor done before, that a thefe or a malefactour ſhulde be compelled to beare the gallowes or tree wherupon he ſhulde be hanged / but onelye now in Chriſt. And here ſayth ſaynt Auſten: The mylde lambe Jeſus taketh and beareth his owne croſſe vpon his ſholders goynge with great payne and ſorowe vnto the place of his paſſyon, and herin was fulfylled the ſayinge of the prophet: Factus eſt principatus ſuper humerum eius: His dignitie and power is made vpon his ſhoulder, his croſſe: is his dignitie and power, wherby he dyd ouercome the power of the deuile, and for his obedience vnto the deth: god dyd exalte hym as ſaynte Poule ſayth. And as greate men beare diuers thynges in token of theyr diuers dignities, As kynges: a crowne, biſſhoppes a myter, other men a gartar. &c. ſo Chriſte in the remembraunce of his dignitie: bare the croſſe, and ſo thou ſerchynge: ſhal not fynde or perceyue that Jeſus reigneth in any perſon: but by payne & herdnes / and therfore theſe delicates & carnall perſons whiche wyl ſuffer no payne but folowe all pleaſure: ben the enemyes of the croſſe of Chriſte as ſait Auſten ſaith. In this acte was fulfylled ẏ figure of Iſaac whiche bare the ſtickes wherwith he ſhulde haue bene offered to god in ſacrifice. Alſo this acte was figured in the wydowe of Sarepth that gathered .ii. ſtickes. Alſo our ſauyour Chriſte is ſignifyed by that cluſtre of grapes that was borne vpon a tre bytwixte .ii. men, for Chriſte was hanged vpon a tre bytwixt two theuys. Alſo this Chriſte is ſignifyed by Heliſeus whiche kut downe a tre and went with it to ſearche for the yren whiche was fallen in to the watre, and at that ſearchynge: the yren ſwame

Deut.21.D

Joh.19.D.

Eſaie.9.B

Philip.2.B

Gen.22.B

Tertio Regum.17.B.

Nu.13.C.

aboue

above the water / where as the tree was, ſo our ſauiour Chriſte
caught for man kynde whiche was fallen in to the deape water of
troubles and drowned ſynne / and in hell, but by the tree of the
croſſe of Chriſte: it ſwame vp agayne and ſo was recouered agayne.
Of this article ſaynt Anſelme ſayth: O my ſoule behold
and ſe howe thy lorde god is in al thynges here deſpiſed and compelled
to bowe his backe vnder the heuye burden of the croſſe/
and ſo to beare his owne confuſion and ſhame. O merueylouſe
ſpectacle to beholde doſte thou not ſe hym ⁊ beholde his dignitie
Pſal.44. and power is ſhewed vpon his ſholder, this is the rodde or tree
of equitie, the tree of his kyngdome and power. And thus when
Jeſus had gone a lytyll forth bearynge his heuy croſſe: he was
ſo faynt ⁊ wery, partly for feblenes and tendernes of his bodye,
and partly for the great afflyccyon and payne that he had ſuffred
all the ſame day and nyght before: that he was fayne to go ſoftly
and alſo to lay downe the croſſe from hym, or els (as ſome ſayth)
he fel downe vnder the croſſe there to reſt hym and eaſe hym ſelf.
But thoſe moſte cruell tormentours not wyllynge to differ hys
deth, and alſo fearynge leſſe that Pylate ſhulde reuoke his ſentence
bycauſe he ſhewed hym ſelfe to haue a good wyll to delyuer
Chriſt from deth, therfore they conſtrayned a ſtraunge man that
Mar.15.B paſſed by them called Symon Cireneus to beare the croſſe after
Gloſa ordi Ibidem. Jeſus. Not moued (as the gloſe ſayth) of any pitye or mercye
towardes Chriſt: but that he myght the ſoner come to his death.
And alſo that it myght appere that Jeſus was not god / ſeynge
that he was ſo feble ⁊ weyke a man that he was not able to beare
that croſſe as ſayth ſaynt Auſten. And this Symon was not a
Jue or of the chyldrene of Iſraell: but a pylgryme ⁊ ſtraunger
of the Sireneys that is a cytye in the countrie of Libia. And in
Pſal.17. this man was verefyed the ſaynge of the prophet Dauid: Populus
quē non cognoui: ſeruiuit mihi: The people that I haue not
knowen: hath done ſeruice to me. And though the Iues put this
labour (that is to beare the croſſe after Jeſus) vnto this Symon
as to a vyle perſon ⁊ deſpyſed amongeſt them: yet it was not done
Gloſ. ordiñ Sup Mar. 15.⁊ Mat. 27. without great miſterie, for as the gloſe ſayth: Beholde and note
here / that no Jue or Ebrewe: but a ſtraunger/ a gentyle is ſubdued
to the obprobry and croſſe of Chriſte, to ſhewe that the plentuouſnes
of grace ⁊ of the ſacramentes or miſteries of the lawe
ſhulde departe from the Jues vnto the gentyles. Symon is as
Beda. Sup Luc.23. moche to ſay by interpretation as obedient, and Cireneus is interpreted:
heres/that is an heyre. And therfore by this man may
be well

be well noted all good chriſtians conuerted frome the errours of gentilitie vnto Chriſte: whiche ſomtyme were as pylgrymes or ſtraungers vnto the lawe and preceptes of god, but by theyr faith and obedyence vnto the cōmaundementes of god: they were made of the houſholde of god and his heyres / and alſo coenheritours with Chriſte. And thus bearynge his croſſe: they brought hym to Golgotha, ⁊c. as in the nexte article.

¶ I Leſſon.

IN this article we chriſtians maye lerne to beare the croſſe after Jeſus for (as the gloſe ſayth) Firſte Chriſte beareth the croſſe / for he ſuffred firſt, afterwarde it was put to Symon Cireneus to beare it after Chriſt / for we ought to folowe the ſteppes of Chriſt, for Symon dyd folowe and not go before Chriſt. And herunto our lord ſayth in the goſpell: Si quis vult venire poſt me: tollat crucem ſuam quotidie et ſequatur me: If any man wyll come after me: lette hym take his owne croſſe dayly and folowe me. And here be noted thre thynges, neceſſary for hym that wyl folowe Chriſt. Fyrſt that he beare it voluntarylye and not compelled agaynſt his wyll, and therfore he ſayth: If any man wyll come after me: notynge therby that it muſte be of his owne wyll. Seconde that he beare his owne propre croſſe / and therfore / he ſayth let hym take his owne croſſe. Thyrde that it be done for the glorie of god / and not for vayne glorie, and therfore he ſayth and folowe me / do it to my honour and for my loue. And by this croſſe here is noted the purpoſe of godly and vertuouſe lyfe, ſo that the hole lyfe of a chriſtiane whiche lyueth after the goſpell of Chriſt may be called a croſſe and a martirdome. And this croſſe is to be dayly borne after Chriſte, and for the loue of Chriſte. Fyrſte in our hert by remembraunce and compaſſion. In our mouth by ofte and deuoute thankes. And in our bodie by diſcreate / chaſtyſyng and ſubduynge of the ſame, that ſo we myght reanſwere ⁊ gyue thankes vnto our ſauiour in hert / worde / and dede. Herby ye may ſe that loue without this croſſe / nor yet this croſſe without loue: may deſerue any laude or prayſe in thought / worde / nor dede. But that croſſe is hyghely to be prayſed whiche is ioyned with loue / whiche loue alſo the ſame croſſe doth brynge in. In this ſtate was ſaynt Paule whiche ſayd of hym ſelfe: Chriſto confixus ſum cruci: I am faſtened to the croſſe for the loue of Chriſt. In this croſſe fyrſt our fleſſhe or body is faſtened with the nayles of feare

Hug Mat. 27. d. Mar. 15.

Luce. 9. C.

Gala. 2. D.

Pſal.C.18. of feare and herunto the prophet Dauid ſayth: Cõfige timore tuo carnes meas: Faſten or nayle faſte my fleſſhe with thy feare. Secondly our ſpirite muſte be faſtened with the nayles of loue. And thyrdly our outwarde ſenſes: with the nayles of diſciplyne and Eccl.12.D. rigour or payne. And herunto the wyſe man ſayth: Verba ſapientium quaſi ſtimuli: et quaſi claui in altum confixi: The wordes of wyſe men be as pryckes or broddes, and as nayles faſtened in the profunditie of our ſenſes. Fourthly our handes muſt be nayled with the nayles of laboure. And therfore the wyſe man ſayth: Eccle.9.C. Quodcunq; poteſt manus tua: inſtanter operare: Werke diligently what ſo euer good thy handes may werke. Herby it doth clerely appere: that that perſon ſheweth hym ſelfe manifeſtly to haue no true loue: whiche wyll not prepare and gyue hym ſelfe to harde and paynfull thynges for his louer. O howe gladlye ought the chriſtians to take and beare his croſſe, ſyth he is taught and moued therunto by nature and alſo by crafte. Naturally the byrdes when they flye in the ayre: they vſe the ſigne of the croſſe/ for theyr hed and theyr tayle and theyr winges abrode: make a croſſe, and ſo in theyr flyenge they take theyr croſſe. In lyke maner a man ſwymmynge takes his croſſe. The ſhyppe goyng vpon the ſee: maketh the ſigne of the croſſe. Alſo a man to conforme hym ſelfe to this article ſhuld remẽber with how great charitie Chriſt bare his croſſe for vs, and of what heuynes it was to hym, ſeynge that all the ſynnes of the worlde was put vpon his croſſe. whiche all: this ſwete and mylde lambe when he went to be offered: dyd beare vpon his ſhoulders. Alſo a man may ymagyne in hym ſelfe as if he bare the croſſe of Chriſte with hym as Symon Cireneus dyd, and ſo pray thus.

¶ A prayer.

O Jeſu whiche for me a wretche wolde beare thy heuy croſſe vpon thyne owne ſhulders: make me wilfully and gladlye to take the croſſe of penaunce and ſtreyter lyfe/ and to beare it dayly after the and for thy loue, Amen.

¶ Howe Chriſt was led vnto Golgotha that is the mount of Caluarie. The.xliiii.article.

THe.xliiii.article is the ledynge of Chriſte vnto Golgotha, there to be crucifyed, for after that they had layde the croſſe vpon Chriſtes ſhulders and there tyed it faſt. Joh.19.D. As ſaynt Johan ſayth: Eduxerunt eum: They led hym out of the citie. Fyrſte to fulfyll the fygures of the lawe. For it

was commaunded in the lawe that the calfe and the gote/ whiche Leui.9 & 16.
were offred in the moſte ſolempne ſacrifice for the expiation and
purifyeng of the people: that they ſhulde be buryed without the
caſtelles or the habitacyons of men. So Chriſte whiche is the
ſacrifice for the expiation and redẽption of all man kynde: ſhulde
ſuffer deth without the caſtels or cities. And alſo he wolde ſuffer
without yͤ citie to declare & ſhewe vnto vs howe yͭ the vertue of
his paſſion ſhuld not be included within the cooſtes or boũdes of
the Iues: but that it ſhuld be konwen to be a comon ſacrifice for
all the worlde. And thyrdly to ſignifye and ſhewe to vs/ that who
ſo wolde haue the effecte and vertue of this paſſion: he muſte
go forth / or go from the worlde/ at leſt in deſire/ affeccyon/ or loue
that is: that he haue no inordinate loue to the worlde, the gooddes
or pleaſure therof. Wherfore let vs folowe Chriſte and go
vnto hym frome our carnall frendes and worldlye conuerſacyon
bearynge with hym and for his loue rebukes and ſharp paynes.
And herunto ſaynt Bernarde ſayth: Chriſte ſuffred his paſſyon
and deth without the citye, therfore let vs go to hym from the cytye,
that is by the contempte of worldlye conuerſacyon, and that
may be done by .iii. maner of wayes, In affeccyon or loue / that
we loue not inordinatly the worlde. In effect & dede: that we vtterly
forſake the worlde both in wyll and alſo bodye. And thyrdlye
by profytynge: that we deſyre and labour to be made one ſpirite
with god. For as ſaynt Gregorie ſayth: The more that a
man is ſeparate from the loue of the worlde: the more nygh he is
to god. This ledyng aboue al the other .viii. of which we ſpake
in the .viii. article: was moſt paynfull and ſhamefull to Chriſte
and that for many cauſes, and therfore conueniently it maketh a
ſpecyall article. Fyrſt by reaſon of his rebuke and ſhame / for it i.
was moche ſhamefull to be led vnto hangynge. Secondly, for ii.
that he was copled and ioyned or led with .ii. theues and miſcheuous
perſons / and that was done to his more confuſyon & ſhame
that the people ſhulde thynke / there was no difference bytwixte
Chriſte and them. Thyrdly for the greate noumber of people iii.
that ſe hym and folowed hym / and that not onely of men but alſo
of women as the euangeliſt ſayth. But they all dyd not folowe Luc.23.D.
hym of one intent and one mynde / for ſome were moche ioyfull
of that ſyght / as the moſte parte of the Iues. And it is no ſmall
payne to a man to behold and ſe other men, and ſpecially his enemyes
gladde and ioyfull of his affliccyon and rebuke. There
were alſo ſome that dyd wepe and were ſorye for that ſyght, as
the bleſſed

the bleſſed woman. And alſo this was moche paynfull to Chriſt to ſe his frendes & louers in ſorowe and heuynes for hym. Saint Bernarde deſcribeth this ledynge and proceſſion in this maner folowynge. When Chriſt (ſayth he) was broughte forthe to be ledde vnto his paſſion: there was gathered about hym a greate multitude of people, as ye comonly ſe: when theues and murderars be had to hangynge. Some went laughynge / and ſome caſt clay or durte vpon his moſt bleſſed hed and face. If Chriſt loked before hym / he ſawe them caſt durte vpon hym. If he loked aboue hym: he ſawe the heuy tre of the croſſe lyenge vpon his necke and greuouſly oppreſſed hym. If he loke behynd hym he ſawe his mother with a great nomber of men and women wepynge and lamentynge for hym. And as ſome doctours do ſay / his moſt ſorowefull mother wolde haue come to hym to haue helpen hym: and myght not be ſuffred / the whiche her ſwete Jeſus ſeynge and conſyderynge her great heuynes: fell downe for ſorowe and werynes vnder the croſſe. And that ſeynge his moſte louynge mother: for ſorowe ſhe fell to the erth as deade. And in the remembraunce of this ſwonyng there was afterwarde a chapell buylded by the faythful people in the ſame place in the honor of our lady whiche is called: ſancta Maria de Spaſmo. And after this: Jeſus turnynge hym ſelfe to the women that wepte: ſayd, Filie Hieruſalem nolite flere ſuper me: ſed ſuper voſipſas flete et ſuper filios veſtros: O ye doughters of Hieruſalem wepe not vpon me for I take theſe paynes and deth with my good wyll, for it is the wyll and ordinaunce of god my father / that I ſhulde thus dye. and alſo for the great profet ꝧ ſhall come therof to mankynde. for by my deth I wyll ouercome euerlaſtynge deth, but wepe for the cauſe of my paſſyon and dethe. that is: the ſynnes of the people which cauſe me to ſuffer deth by the order of iuſtice. And thus to wepe: it is neceſſarie for you, and therfore it foloweth: Sed ſuper voſipſas flete: et ſuper filios veſtros: But weape for your ſelfes and for your chylderne. Herin Chriſt doth not rebuke theyr affeccyon and compaſſyon that they had to hym: but he doth teche them an order howe to wepe, that is firſte to wepe for them ſelfe and theyrs, for it is a vayne thyng and of no profyt to wepe for the paſſyon of Chriſt: and therwith to deſpyſe hym with our euyl dedes and lyuyng. Alſo he byddes them that wepe for hym: to conſider what paynes be lyke to fal vpon them ſelfe, And therfore they ſhuld wepe for them ſelf and for theyr childern, and therfore Chriſte ſaythe: Quoniam ecce venient dies in quibus

In libro de planctu virginis.

Luc.23.D.

Luc.23.D.

dicent: beate ſteriles .&c. For the dayes ſhall come (ſayth Chriſt) when they ſhall ſay: Bleſſed and happy be the baren and tho that brought forthe no frupte. and thoſe pappes or teates be happye that neuer gaue ſucke or mylke, then they ſhall begynne to ſaye to the mowntes: Fal vpon vs, and to the hylles: Couer vs. And this he ſpake for the tyme of the ſeage of Hieruſalem by the emperours Waſpaſyan and Titus his ſon. for then the Iues were in great diſtreſſe as it appereth by the hiſtories of Ioſephus and Egeſippus, or els we may ſay that Chriſte ſpake this for the extreme and laſt day of iudgement. And the cauſe or reaſon of both theſe he addeth and ſayth: Quia ſi in viridi ligno faciunt: in arido quid fiet? For ſithe ſo greuous paynes and ſhamefull deſpites be done to me whiche am a grene tree floriſſhyng and quicke in the roote of my diuinitie/in the charitie of my manhode/in the braunches of my vertues/in the leeſes of good wordes/ and the frupte of my good dedes, if (I ſay) they do theſe thynges to me, that is: condempne me to the ſhamefull deth of the croſſe/without all iuſtice: what ſhall they do to the drie tree or ſtocke/that is to the ſynner/ whiche wanteth the moiſture of grace/ the frupte of iuſtice/ the greniſſe or floriſſhynge of the conſcience, what payne (thynke you) be they worthy to haue. O Ieſu, thou grene tre. O our hed, O thou glorie of all meake perſons, O thou cedre of clenlynes, Palme of pacyence, Olyue of mercy, Wyne of gladnes, ſhewe to vs what was done to the? And he anſwering ſaith this grene tre is pilled or the barke pulled of, it is ſhred/ lopte/ it is cut downe and caſt vpon the erth. Marke this well frendes ſith he that came in to this worlde without ſynne: departed not hens without moſt greuous paynes and paſſyon: what paynes then be they worthye to haue/ whiche were conceyued and borne in ſynne, and all theyr lyfe haue continued in ſynne? Herunto ſaythe ſaynte Gregorie. As ofte as I remember the deth of our ſauiour/ the pacyence of Iob/ and the death of Iohan the Baptiſte. I ſay to the (O ſynner) therby I conſider what paynes ſhall they ſuffer when god reproueth: ſyth tho whome he loueth and hathe choſen/ ſuffer ſo greuous paynes. Fourthlye/ this ledynge was moche paynfull to Chriſte. For the place whether he wente: was moche fylthye and ſtynkynge, It is called in Ebrew: Golgoltha/that is by interp̄tation/ Iocus Caluarie, The place of the ſkull, for Caluaria is called yͤ ſkull of a mannes hed when the ſkynne/fleſſhe ⁊ the heire is all gone, this place was

Luc.23.D.

iiii.

ſo called bycauſe all they that were condempned to deth were headed or hanged there. To that place they broughte hym: bycauſe men ſhulde ſuppoſe that he was a miſordred perſon. There was alſo many boones of deade mennes bodyes / and ſpecyallye the ſkulles of the heedes ſpredde abrode ouer all that place / and that made it abhominable to beholde and alſo ſtynkyng. And for this cauſe this leadynge was moche paynfull to Chriſte, and the ſpace that Chriſte went bearynge his croſſe: was .vi. C. lxvi. paſſes. And from the fote of the mount of Caluary vnto the top where as the croſſe was fixed in the erth: were fyfty paſſes. And in this ledynge Chriſt fel .v. tymes vnder the croſſe vnto the erth, and when they had brought hym to that place: the ſaugiours pulled of his clothes. &c. as in the nexte article.

¶ Here folowe .iii. Leſſons.

1. Of this article we may lerne .iii. leſſons. Firſt is, as Chriſt
was led wyllyngly vnto his paſſion with all pacyenſe / as
a ſhepe vnto his deth: ſo ſhuld we wyllyngly and with pacyence
be led vnto the obedience of the preceptes of god and of our prelates
in the place of our lorde. by the whiche obedience: our propre
wyll is ſlayne or ſubdued, this deſyred the prophete ſayinge:
Pſal. C.18. Deduc me in ſemita mandatorum tuorum. &c. Lede me lorde in the
path of thy commaundementes: for that I haue deſyred. The
ii. ſeconde leſſon is that we ſhulde folowe Chriſte goyng to his paſſion,
wepyng the miſerie of our awne frayltie with the women,
for as Theophilus ſayth: The frayle ſoule ſignified by the woman,
if it with a contrite herte wepe by penaunce: it foloweth
iii. Chriſte. The thyrde leſſon is / that pylgryms that go on pylgrymege
for penaunce or deuocyon, and religious perſones for
obediens goynge by the way / if at any tyme they be wery: they
ſhulde remember this ledynge of our ſauiour Jeſus and his werynes.
&c. And a man to cōforme hym ſelf to this article: he ſhuld
remember with howe great ſhame Chriſte was ledde vnto hys
deth for our greate glorie, and ſo lette hym wepe with the holye
women / at leſt in the deſyre of his hert / and thē pray as foloweth.

¶ A prayer.

O Jeſu which for me wolde be led vnto Golgotha to be there crucifyed: lede me in the pathe of thy commaundementes, that I may folowe the ſteppes of thy paſſion with the holye women / and wepe vpon my ſelfe the miſerie of my frayls cōdicyon.

¶ Howe Chriſte was ſpoyled of his clothes before the croſſe. ¶ The. xlv. article.

THe. xlv. article is the pullyng of Chriſtes clothes before ẏ he was crucified, for whē Jeſus was come to ẏ place where as he ſhulde be crucifyed: the ſaugiours pulled of his clothes before the croſſe. And as Marke ſayth: Dabant ei bibere vinum mirrhatum: ¶ They gaue hym to drynke: bytter wyne for it was mixte with gall / as Mathew ſayth, and when Jeſus had taſted of it: he wolde not drynke, for he wolde not mortifye or hurt his tongue, wherwith he intended to praye for his enemyes and to make his teſtament. And in this was fulfylled the ſaynge of the pphet. Dederunt in eſcam meam fel, &c. ¶ They put gall in to my meate, and they gaue me to drynke aſell or vynacre. ¶ This poynt of the pullyng of Chriſtes clothes doth conueniently make a ſpecyall article: for it is no lytyll payne for a man to be ſtripte naked before all the people, for ſo they dyd to Chriſt, for he was all naked without any cloth / the which thing was neuer done before to the moſt vyle perſons, for comonly at the leſt they left theyr ſhyrtes to hyde theyr nakednes. And in this pullyng of his clothes his woūdes that he had before with theyr beatynges and ſcourgynges: ware renewed to his great ſorowe and payne, for his inner garment dyd cleue faſt vnto his backe. And herunto ſayth the prophet: Super dolorem vulnerum meorum addiderunt: ¶ They added wounde vpon wounde and ſo ſorowe or payne vpon payne vnto me. O bleſſed mother / what ſorowe was this to the when thou ſe hym ſo cruelly handled, thou wente to hym with ſpede and tyed thy veyle aboute his bodye. ¶ This moſt louely lorde Jeſus wold be naked: that thou ſynner myght beholde howe pitiouſly that moſt pure bodie of his was arayed for the, he was naked for the / whiche dyd create the, and beynge eterne god: was cladde with beautie and ſtrēgth, he was naked to whome we ſynge and ſaye with the prophete: Confeſſionem et decorem induiſti: amictus lumine ſicut veſtimento: ¶ Thou arte cladde with prayſynges and beautie, thou arte cladde with light as with a garmente. ¶ This lorde god is made a ſpectacle to all the worlde / a wonder to many perſones and a mockynge ſtocke to the people / for at hym they ſhoke theyr hed. ¶ Thou our hed / our

Mar. 15. B

Cap. 27. D

Pſal. 68.

Pſal. 68.

Ancel i dialog paſſioñ.

Pſal. C. 3.

ioy and our honour and glorie good Jeſus: arte thus deſpyſed.
This article is different from the.xxx. article for there he was na-
ked before Pylate and his miniſters, and here it was openly be-
fore all the people. There they toke from hym the white garmēt
that herode put vpon hym to mocke hym: here they ſpoyled hym
of his owne clothes, there he was ſtripte naked to be ſcourged,
here to be crucifyed, there he was clad agayne: here they toke all
Li.x. ſuper his clothes frome hym. Of this nakednes ſaynt Ambroſe ſayth:
Luc.ca.C. Chriſte naked aſcended his croſſe, and there he ſhewed hym ſelfe
vnto vs that we myght knowe/ howe we were made by god and
nature, he hange vpon the croſſe: as Adam was in paradiſe/ for
as our firſt Adam dyd inhabyte paradiſe naked: ſo the ſeconde
Adam our ſauiour Jeſus dyd enter in to paradiſe naked. And as
ſome ſay: there was a ſtone vpon the whiche our ſauyour Jeſus
ſat naked vnto ſuch tyme the croſſe was prepared and made redy,
and there ſittyng: he ſuffred many rebukes both by ſpyttynges/
ſmytynges/ and many blaſphemouſe wordes ſpeakynge to hym.
And whan the croſſe was made redy: then moſt furiouſlye they
toke Chriſt.⁊c. as in the next article. A leſſon as in yͤ.xxx. article.

¶ A prayer.

O Jeſu whiche for me wolde be ſpoyled of thy clothes and ſyt naked before yͤ croſſe: make me to be ſpoyled or naked from all worldly thynges that be hynderaunce to my ſaluacyon that I naked myght folowe thy naked croſſe. Amen.

¶ Howe Chriſt was layde or ſpred vpon the Croſſe.

The.xlvi. article.

The.xlvi. article is the extenſyon of Chriſte vpon the
croſſe, for after they had taken his clothes frome hym
and the croſſe was made redy: they with greate fury
toke Chriſte from his mother Marie/ not without her
great ſorowe/ wepynge ⁊ ſobbyng: they caſt hym very harde na-
ked as he was vpon the harde croſſe lyeng vpon the erth/ and ſo
cruelly they ſpred hym abrode vpon the croſſe/ and drewe out his
armes and legges as a cloth is ſtretched ⁊ drawen out vpon ten-
ters, in ſomoche they drewe hym ſo that all his mēbres and ioyn-
tes were in a maner out of theyr proper places. Of this ſpeaketh
Pſal.C.39. the prophet ſayng: Funes extenderunt in laqueum: Theſe moſte
cruell tormentours haue extended theyr ropes to make a ſnare for
Pſal.C.18. me. And in an other pſalme: Funes peccatorum circumplexi ſunt
me: The roopes of ſynners haue compaſſed me aboute, and
that

that ſo ſharplye: that all his bones myght be nombred: and therfore the ſame prophet ſayth of theſe tormentours in the perſone of Chriſte: Dinumerauerunt omnia oſſa mea: They haue nombred all my bones, for they dyd prepare the croſſe without aduyſemēt or any meſure takynge of the length and brede of Chriſtes body, or els they dyd it of pure malice/ that is to make the holes ſo far diſtance: to put Chriſt to the more payne. And when Jeſus wyllingly prepared hym ſelfe to lye downe vpon ẏ croſſe: thoſe moſt wicked and cruell tormentours toke hym by the armes violently and caſt his moſt holye and tender bodye vpon the harde croſſe, in ſo moche that therby the crowne of thornes was thurſte more faſt and farther in to his hed and ſo put hym to extreme payne. O thou chriſten ſoule beholde the face of thy ſauyoure Chriſte, but howe can thou lyft vp thyne eyne vnto his face to beholde his tormentes without teares? And howe can thou thynke in thy herte of his moſt greuous paynes without ſorowe and ſyghyng? And conſider what tribulation and ſorowe he founde when he ſaught the. And herby ye may perceyue that this extenſion doth conueniently make a ſpecyall article. for therby Chriſte ſuffred a great and greuous payne. And therfore the churche doth ſay and ſynge in a certen hympne: Flecte ramos arbor alta tenſa laxa viſcera.&c. O thou high tre of the croſſe bowe downe thy branches/ lawce the bowels that be ſtretched vpon the.&c. This extenſion or ſtretchynge forth of the bodie of Chriſte doth alſo ſhewe and declare vnto vs the great effuſyon of the goodnes of Chriſte towardes vs whiche proceedeth from his highe and infinite charitie that he hathe to vs. By this extenſion of his armes and membres vppon the croſſe. he doth ſhewe ẏ he loued vs aſmoche as he might/ gyuynge to vs/ to gette our loue all that he was in hym ſelf/ and all that he myght do. And that whiche he coulde not expreſſe by worde (for his charitie in vnſpeakeable) he dyd expreſſe it with this ſigne and token of his bodye. that is in this extenſyon and ſtretchynge oute of his bodye vpon the croſſe. And hereunto ſaynte Bernarde ſayth: Verylye oure ſauyour Jeſus is a large and a liberall diſpenſer/ ſtewarde/ or prouyſoure, whiche hath gyuen to vs his owne fleſſhe to oure meate/ and his blode to oure drynke, his ſoule: for the pryce of oure redemption, hys woundes: for oure remedye agaynſte temptacyons, hys armes: for oure refuge and comforth. his croſſe: for oure ſhelde, his herte: for a token of loue to vs, his water: to bathe and

Pſal. 21.

Luſtra ſex qui iam peracta.

waſſhe vs, his ſwette: for a medicine to vs, his nayles: for our ſauce, his crowne of thornes: to our ournament, his wordes to our inſtruccyon, both his lyfe and deth: to our example. Theſe be the .xii. fruytes of the tre of lyfe of whiche ſaynt Iohan ſpeaketh in his apocalipſe: Theſe alſo be ſignifyed by the .xii. breades or looues that were dayly ſette vpon the table in the temple of god / called menſa propoſitionis.

Apoc.22.A
Exod.25.C

¶ A Leſſon.

Of this article we may take this leſſon that we ſhuld extend and ſtreche forthe all our membres and partes of our body in to the obſequy and ſeruyce of Chriſte that is our handes and armes to good werkes, our fete in goynge to good and godlye places, our kneys to knele in prayer. and all our ſenſes: to holy exercyſe of theyr actes and operacyons, ſo that we may ſay with the prophet: Omnia oſſa mea dicent domine quis ſimilis tui: Al my bones ſhall ſay: O lorde who is lyke to the? there is none ſo louynge to vs as thou arte, therfore we aught to ſerue the with all the partes of our bodie. And herunto ſaynt Paule exhorteth vs ſaynge: Obſecro vos vt exhibeatis corpora veſtra hoſtiam viuẽtem ſanctam.&c. I beſeche you that ye ſo order your bodies that they may be a quicke or lyuynge hoſte / holye / pleaſaunt to god and a reaſonable obſequie / that all thynges be done reaſonably. Of this extencyon we may take example in the ſtrynges of a harpe or lute / whiche wyll make no ſowne good and pleaſaunt: except they be extended and writhed vp. And a man to conforme hym ſelfe vnto this article: he may extende all his membres and ſpecyally his armes in the maner of a croſſe, and that outher ſtandyng or lyenge as his deuocyon moueth hym / and alſo extende all the powers of his ſaule to the laude and prayſe of god / and pray as foloweth or in lyke maner.

Pſal.34.
Rom̃.12.A.

¶ A prayer.

O Jeſu whiche for me wold be extended vpon the croſſe & that ſo cruelly that all thy bones myght be nombred: make me to extende all my membres and powers both of ſoule and bodye vnto thy laude and prayſynge. Amen.

¶ Howe Chriſt was crucifyed.

The .xlvii. article.

The .xvii. article is the crucifienge of Chriſt, for our ſauiour Jeſus wold not onely be extended vpon the croſſe, but alſo wolde be faſtened and nayled to the croſſe to commende vnto vs his indiſſoluble charitie wherby he dyd ſtablyſſhe our helth. Therfore after that thoſe cruell tormentours had ſo ſtretched Chriſte vpon the croſſe that the veynes and ſynnouſe were greatly and aboue meſure extended and alſo the ioyntes of the bones out of order: then dyd they crucify hym and nayle hym faſt to the croſſe / bothe his handes and fete / and that with great / harde and groſſe nayles whiche were ſo blunte and groſſe: that they bracke both ſkyn and fleſſhe / ſynnouſe and vaynes, and alſo put the ioyntes of the bones out of order. And the cauſe why he wolde be crucifyed: is this, for aſmoche as our firſte parent Adam extendynge his handes to the tre that was forbodden to hym and with his fete going to taſte of the fruyte of the ſayde tree dyd conſente to the deuyle and ſo make an obligacyon of his awne dampnacyon: therfore our ſauiour Jeſus that he myght cancell and diſtroye the ſayd obligacion and wrytynge, wold be faſte nayled both in handes and fete to the tree of the croſſe with the nayles of vnſuperable charitie, therby cancelynge and deſtroyeng that decre and wrytyng that was contrarie to our ſaluacyon, for our ſauiour Jeſus toke it from the deuyl and faſtened it to the croſſe as ſaynt Paule ſaith O howe gladlye dyd Chriſt aſcende vpon this croſſe, with what loue dyd he ſuffer al theſe paynes for vs. with what pacyēce was he obedient vnto the dethe? howe great pleaſure had his father omnipotent in that obedience? O what ſorowes / weppynges and mornynges ware there harde amonge his frendes and louers, and ſpecyally of his moſt ſorowful mother: when he was ſo cruelly extended / faſtened / nayled / and in all his holye body vexed? O moſte wonder. O the depenes of pitie. O the greate fyre of loue. O the meruaylous pitie of god towardes vs. O the ineſtimable charitie of god. Beſyde this reaſon we may aſſigne .iii. other reaſons why chriſt wolde be crucifyed. Firſt that he hangynge vpon the croſſe myght ſhewe hym ſelfe to be a mediatour and meane bitwixt god and man, and this is taken of the gloſe, Prīi ad Timoth. ſcdo. Seconde reaſon is / that as the deuyle dyd ouercome Adam by the tre: ſo he ſhulde be ouercome by the tre of the croſſe. The thyrde is that he myghte euidentlye ſhewe that he ſuffred deth for to repayre the ruyne and decay of the aungelles in heuen, alſo to bryng out and deliuered his frendes from

Luc. 23. E.

Coloſ. 2. C.

Pri. Timo. 2. B.

hell

hel that is called Lymbus patrum: to gather together his louers and to reconſyle his enemyes. It is comonly ſayd that the croſſe was made of .iiii. diuerſe treeys, that is / the ſtocke or fote was of Cedre, the ſtreyght longe tree: was a Palme, the armes or tree ouerwharte: was a Cipreſſe, and the table aboue the croſſe wherin the title was writen and fixed: was of Olyue. ¶The cedre ſignifyeth the profoũdnes of contemplacyon. ¶The Cipreſſe: fame of good opinyon. ¶The Palme ſignifieth ẏ fruyte of iuſtice And the Olyue: the plentuouſnes of mercy. ¶Therfore the croſſe of Chriſt is worthely called the tree of lyfe, for of it we may
Mat.27.F gather threfolde lyfe or thre maner of lyues. Firſt the lyfe of nature
in token herof, when Chriſt was Crucified: deade men rooſe
Luc.23.G. agayne to lyfe of nature. Secondly the lyfe of grace and in ſigne
herof: when Chriſt dyd pray vpõ the croſſe there were many
Luc.23.F. conuerted to grace and knocked vpon theyr breſtes. ¶Thyrdly the lyfe of glorie: in token herof: Chriſt hyngynge vpon the croſſe ſayd to the thefe: This day thou ſhalbe with me in paradiſe.

¶Here folowe .ii. Leſſons.

a. The firſt leſſon is that we ſhulde crucify our fleſhe with all his vyces and concupiſcences / that we myghte be fixed to god with nayles, that is: with the preceptes of Juſtice: as Chriſte was nayled to the croſſe. ¶The
ii. ſecond is: that we be ware that we neuer make nailes wherwith the handes or fete of Chriſte ſhulde be nayled or wounded. ¶They make nayles to crucifye Chriſte: whiche ſawe or cauſe diſcorde among louers and neyghbours. ¶They wounde or nayle the handes of our lorde whiche wyll not gyue almes of ſuche goodes as god hath gyuen to them. ¶They nayle the fete of Chriſt which wyl rather go to tauernes and vayne ſportes than to the churche,

¶A prayer.

O Jeſu whiche for me wolde be nayled with moſte hard nayles vnto the croſſe: and therby wolde faſten the obligation and wrytynge of our ſynnes and deth vnto thy croſſe: nayle faſt I beſeche the my fleſhe with thy feare / that I ſurely cleuyng faſt to thy commaundementes, may euermore be faſtened to the and to thy holy croſſe. Amen.

¶How Chriſtes handes and fete were nayled & ſpecially of the firſt or lefte hande. ¶The .xviii. article.

The .xlviii. article is the diggynge/borynge or naylynge of Chriſtes handes and fete, whiche cauſed a ſpecyall and greuous payne to Chriſt, and therfore they make a ſpecyall article, and herof ſpeaketh the prophet in the perſon of Chriſte: Foderunt manus meas et pedes meos, They haue digged and bored my handes and my fete. But for aſmoche as by ſuche cruell borynge and naylyng Chriſte ſuffred or had .iiii. greuouſe woundes, of the which euery one of them cauſed a ſpecyal and diſtincte payne: therfore conueniently this article conteyneth in it ſelfe .iiii. diſtincte and dyuerſe articles/that is for euery hand and fote one diſtincte article ſo that this .xlviii. article is of the naylynge of the firſte hande. The next, of the naylynge of the ſeconde hande, the .l. article is of the borynge of the firſte fote. And the .li. article is of the borynge or naylynge of the ryght fote. And note here that we ſay not the ryght hande and the lefte hand, for comonly in ſcripture by the ryght hande is noted vertue and goodnes, and by the lefte hand vyce & euyl, & in Chriſt is no ſiniſtrall thyng or euyll. And as ſaynt Hierom ſayth: The extenſion of the firſte hande vnto the croſſe: dyd take and nayle faſte deth vnto the croſſe. And the extenſion of the ſeconde hande: dyd fynde lyfe that was periſſhed and loſt. And the firſt hande may be here called that hand which they firſt nayled, whiche paraduenture myght be that hand that we call in vs the left hande bycauſe it is more nigh to the hert. Or els for a miſterie (the whiche thoſe crucifiers dyd not intende) that is this. For firſte the euyll/ vyce or ſynne is to be remoued whiche is ſignified by the lefte hande, and afterwarde is vertue and goodnes brought in, whiche is noted by the ryghte hande. Therfore the firſt wounde was in the firſt or lefte hand. In ſcripture comonly by ẏ handes ar vnderſtanded werkes. And ſo theſe handes of hym that wrought in the begynnyng or made ẏ world, dyd nowe performe in the croſſe the werke of oure redemption, whiche werke ſtandeth in .ii. thynges, that is in the deſtruction of deth and reparacyon of lyfe. But firſte he deſtroyed death, wherby is vnderſtanded ſynne/and all that foloweth therof. And therfore we ſayd before that the extenſion of the fir[illegible]ande/ vnto the tree of the croſſe: dyd take death/and ſo faſte nayle it vnto the croſſe. And morouer he wrote with his owne blode in the ſame hande/as it were in velym or parchment a wrytynge of his victorie that he had vpon or ouer deth. And that this wrytyng ſhulde euer cōtinue: he graued it very depe in to his hand, yea it perſed

Pſal.21.

Sup Mat. cap.15.

through his hande. And of this ſaynt Bernarde ſayth: Chriſte is exalted vpon the croſſe/ the handes ⁊ fete of the moſte benigne Jeſus be faſte nayled to that croſſe, his blode is drawen out/ our
Pſal.C.5. mediatour and meane ſtandeth before his father/ as Moyſes dyd before god in the breakynge of the golden calfe/ to turne away the wrath of his father from vs: that he ſhulde not deſtroye vs. And truely our ſauiour Jeſus ſtode in cõtraccyon/ in breakyng. for though he were broſed and broken in all his bodye, yet he dyd not fall downe in ſoule and mynde, but ſtode ſtedfaſtly in perſeuerance of good wyll. O bleſſed Jeſu in what ſtate do I ſe the? O moſt ſwete and amiable Jeſu/ who hath put the to ſo bitter ⁊ cruell and odiouſe deth. O onely ſauiour of our olde rotten woũdes, who hath brought the: not onely to moſt paynfull: but alſo to ſuffer moſte ſhameful woundes. O moſt dulce and ſwete vyne
Pſal. 76. tree. O good Jeſu is this the fruyte that thy vyneyarde dothe brynge forthe to the, whiche thou tranſlated out of Egipte in to
Eſai.5.A. a moſte pleaſaunt and fruytefull ſoyle and grounde, and hathe moſt paciently taried vnto this day of thy mariage/ and loked that it ſhulde haue brought to the ſwete grapes, but it broughte forth thornes, for it hath crowned the with thornes/ theſe Jues thy vyneyarde haue cõpaſſed the about with the thornes of theyr ſynnes Beholde to what bitternes and ſharpnes this vyne is turned, not nowe thy vineyarde: but rather a ſtraunger to the,
Joh.19.C. for it denyed the cryenge and ſayenge Non habemus regem niſi ceſarem: We haue no kynge but the emperour. Therfore theſe cur-
Mat.21.D ſed and cruell tylmen haue caſte the out of the vyneyarde of the cytye of Hieruſalem/ or els out of theyr compaignye and there haue ſlayne the, not ſodenly or out of hande: but with a longe tormẽt and payne of the croſſe, and haue gyuen to the many greuouſe woundes with whippynges/ beatynges/ ſcourgynges, and at laſt: naylynge the handes and fete to the croſſe where as thou ſuffred .xxvi. ſtrokes with the hamer vpon thy handes, and .xxvi. vp on thy fete in dryuynge in the nayles.

* * *

¶ A Leſſon.

OF this article we may lerne howe to put and hyde all oure troubles/ aduerſities/ temptacyons/ infirmities/ our ſynnes and al our paynes dewe for ſynne: in this moſt ſwete wounde of the firſt hande of our ſauiour Jeſu wherwith he toke deth ⁊ al our miſerie/ and nayled it faſt to the croſſe. In that maner dyd ſaynt Auſten ſayng: When any fylthy cogitacyons doth impugne me: I come to the woundes of Chriſte: and I am helped, when the fleſhe oppreſſeth me: I ryſe thorowe the remẽbraunce of the woundes of my lorde god, when the deuyll doth lye in a wayte of me: I flye to the woundes of our lorde and he flyeth from me. If carnall concupiſcence do moue my bodye: that fier of carnall pleaſure is extincte by the remẽbraunce of the paſſion of my lord god. And this in all myne aduerſities and temptacyons. I fynde none ſo ſure remedy: as the woundes of Chriſt, in theſe I ſlepe ſurely / in theſe I reſte without fere and thoughe ſaynte Auſten ſpeake here indifferently of all the woundes of Chriſte, yet properlye we may ſay that this ſure remedye is founde in the wound of this firſte or lefte hand of Chriſte. Alſo it apperteyneth to this wounde, that we ſhulde auoyde all euyll werkes for the loue of god crucifyed for vs. And a man to conforme hym ſelfe to this article may ofte kyſſe this wounde of Chriſte and ofte remẽber the forſayde woundes of ſaynt Auſten. And pray thus.

In manua li. cap. 22.

¶ A prayer.

O Jeſu whiche for me moſt wretched wold haue thy left hand digged or boored with a nayle / and faſtened to the croſſe: graunt to me that I may euer put and hyde al myne aduerſities / and temptacyons in the moſte ſwete wound of that left hand and that I may fynde in it a ſure and holſome remedye agaynſte all maner of tribulacyons. Amen.

¶ The boorynge or naylynge of the ſeconde or ryght hande. The .xlix. article.

THe .xlix. article is the naylynge of Chriſtes ſeconde or ryghte hande, wherwith (as ſaynte Hierome ſayth) he founde lyfe: that was loſt and periſſhed. And here by lyfe: may be taken and vnderſtanded all thynges that perteyne to our helth and ſaluacyon, as afore by deth were vnderſtanded ſynne and all that folowed of ſynne. This lyfe our ſauiour Jeſus hath gyuen to vs with his ſecond hande. And of this gyfte he hathe writen to vs a ſure preuilege or dede of gyft writen (I ſaye) with his precyous blode, not in paper or parchment: but in his ryghte hande / whiche alſo he hath ſealed for a perpetuall remẽbraunce with a ſharp nayle perſynge his hande.

Sup Mar. 15.

Secūda Petri.1.A.

as it were with a ſeale. And herunto ſayth ſaynt Peter: Maxima et precioſa vobis promiſſa donauit deus. &c. Almightie god hath gyuen to you moſt good and precyous promyſſes, and therby ye may be made lyke vnto god / and felowes or partakers of his diuine and godlye nature.

¶ A Leſſon.

In manua li. cap. 21.

Of this article we may lerne howe to hyde all our good werkes that our lorde worketh in vs, in this wounde of this ſecond hande attributyng them, not to our ſelfe as that we ſhuld be the chefe werkers of them: but gyuyng all to the goodnes and grace of god, praynge and deſyrynge his grace that all our negligences and inperfeccyons may be reſtored / performed and fulfylled by this moſt ſwete wounde. And thus dyd ſaynte Auſten ſaynge: What ſo euer I want in my ſelfe as of my ſelfe: I vſurp and take it to me, of the bowelles of my lorde Jeſus / for frome thens floweth mercy plentuouſly, nor there wanteth no hooles or ryuers wherby that mercy myght haue recours to me. And therfore I ſhall euermore prayſe the mercyes of our lorde, for the woundes of Jeſu Chriſte be full of mercye, full of pitie, full of ſwetenes and charitie, by theſe hooles and riuers: it is leful for me to taſte howe ſwete and pleaſaunt my lorde my god is. And thoughe this is ſpoken generally of all the woundes of Chriſte: yet ſpecyallye it apperteyneth to the wounde of this ſeconde or ryght hand. And a man to conforme hym ſelf to this article ſhuld oftymes kyſſe the wounde of the ryght hande of the crucifix / and ofte reuolue in his mynde the forſayde wordes of ſaynte Auſten and praye as foloweth.

¶ A prayer.

O Jeſu whiche for me a wretche wolde haue thy ryght hande perſed thorowe with a nayle and ſo faſtened to the croſſe: graunt to me that I may hyde in the moſt ſwete wounde of thy ryght hande with thankes, al my good werkes that it ſhal pleaſe thy goodnes to worke in me / and that all my negligeuces and inperfeccyons may therby be performed and ſupplyed. Amen.

¶ The naylynge of the firſt foote or lefte fote of Chriſt. The.i.article.

The .l. article is the naylynge of the firſt or lefte foote of Chriſte. By fete in ſcripture ar taken and vnderſtanded our affeccyons and deſyres, with the whiche oure ſoule goeth/ which for the more parte/ be in vs ſeniſtrall that is of the left parte euyll or imperfite, but in Chriſte they all be on the ryght ſyde good and perfyte, and therfore Chriſt by the wounde of his firſt or left fote that dyd cure and heale oure euyll cogitacyons & affeccyons. Scripture ſpeakyng of our olde and corrupt man ſayth: Cuncta cogitatio cordis humani prona eſt ad malum omni tempore: All the cogitacyon and deſyre of mannes herte is prone and redy to euyll at all tymes. But nowe of man renewed and healed by Chriſte: may be veryfyed this ſayenge of the wyſeman: Deſiderium iuſtorum omne bonum: The deſyre of iuſtemen is all good. Of theſe iuſt men alſo ſpeaketh the prophet Ezechiell ſaynge: Pedes eorum pedes recti: The fete of them be ryght fete/ for the affeccyons and deſyres of good men be not crooked/ frowarde/ or turned to euyll, and that is by the efficacitye and vertue of this wounde of the firſt or lefte foote of Chriſte.

Gene.6.A.

Prou.11.C

Ezech.1.B.

¶ A Leſſon.

Of this article we may take this leſſon that as ofte as we be impugned with euyll cogitacyons/ affeccyons or vayne deſyres: we ſhulde forthwith flye vnto the wounde of this foote of Chriſt, for from thens, as from a moſt pure and holſom foũteyn there floweth to vs an holſom medicine, wherwith all the fylthe of our cogitacyons/ all our corrupte affeccyons and deſyres and breuely all our euyl and ſynne is waſſhed and ſo purified and healed. This perceyued wele ſaynt Auſten in hym ſelf when he ſayde in his contemplation thoſe wordes that be writen in the leſſon of the .xlviii. article. A man to conforme hym ſelfe to this article, ſhulde oftymes kyſſe the wounde of the lefte foote of Chriſt with the remembraunce of this leſſon, and pray as foloweth.

¶ A prayer.

O Jeſu which for me wolde haue thy moſte holye feete perſed with a great groſſe & hard nayle and ſo to be faſtened vnto the croſſe: graunt to me ẏ when ſo euer I am impugned or troubled with euyl cogitations/ ſiniſtrall affeccyons and deſyres: I may runne to the wounde of thy left foote and there to fynde and receyue holſome medicynes for my ſaluacyon. Amen.

¶ The naylynge of the ſeconde or ryght foote of Chriſt. The .ii. article.

Secũda cor. 3.B.

Pſal.67.

Pſal.21.
Gloſa Caſſiodori.

THe.ii.article is the naylyng of the right foot of Chriſt. By the wounde of this foote our good deſyres which of them ſelfe be feble and imperfyte: be ſtrengthed and made perfit. For as ſaynt Paule ſayth: We be not ſufficyent of our ſelfe / as of our owne vertue: to thynke any good thynge, but our ſufficiencye therin is of god, wherfore thoughe our cogitacyons / wylles / affeccyons & deſyres be ſomtyme good of theyr owne kynde and nature: yet they be of no value or merit in the ſyght of god: excepte they be dyed or put in the blode of the feet of Chriſte, therfore the prophet ſayth: Vt intinguatur pes tuus in ſanguine: Thy foot or affeccyon muſt be dyed and put in the blode of Chriſte or els all is without fruyte of eternall rewarde. And herunto ſayth the gloſe vpon theſe wordes: Foderunt manus meas et pedes meos: They haue delued or digged my handes and my feete, he ſayth not: Transfixerunt or vulnerauerunt: They hath nayled or wounded: but foderunt: they haue delued or digged for the erth that is delued is apte to brynge forth fruyte. So Chriſt digged in his handes and fete, brought to vs the fruyt of lyfe, and no meruell / for he ranne after vs all the dayes of, his lyfe with great thyrſt and moſte feruent deſyre of our health

¶ A Leſſon.

Pſal.C.xix

IN this article we lerne how to offre and to put al our good thoughtes / wylles affeccyons and deſyres into the fruitfull wound of the ryght foote of Chriſt and that with great thankes to brynge our deſyres vnto his deſyres at all tymes / as it ware by a louynge kyſſe that therby they myghte be performed / and ſo myght brynge forth good fruyte. So Mary Magdalene dyd kyſſe the feet of Jeſu: and therby ſhe receyued ſo plentuouſe fruite that all her affeccyon and loue were turned in to teares of contricyon / compaſſion and deuocyon, and if at ſomtyme we can not haue good deſyres: at the leſt let vs haue a wyll to haue good deſyres / as Dauyd ſayth: My ſoule hath coueted to deſyre thy iuſtificacyons at all tymes, and if we ſo do: then god ſhall accepte our wyll for a dede. A man to conforme hym ſelfe to this article: may oftymes kyſſe the wounde of the righte foote of the crucifix with the remembraunce of this leſſon / and then pray this.

¶ A prayer.

O Jeſu whiche dyd make a founteyne of thy grace ſprynge to vs from the hollow and moſt ſwete wounde of thy right ſyde: graunt to me that I may faſten and ioyne all my good deſyres to that ſame thy wounde with a louely kyſſe/ and to make them conformable and agreynge to thy holy deſyres. Amen.

¶ Howe the croſſe with Chriſte vpon it was reyſed vp. The .iii. article.

THe .iii. article is the areyſyng vp or lyftyng vp of Chriſt vpon the croſſe, for after ſome doctours Chriſte was nayled to the croſſe: the croſſe lyeng vpon the erth, and after that he was nayled therunto: they lyfted hym vp with the croſſe/ and this lyftyng vp and puttynge of the croſſe in to the ſtamp or fote that was fixed in the erth was one of the moſt greuous paynes of Chriſt. and that was bycauſe all the weyght of his bodye dyd reſt vpon hys handes and fete nayled, and therfore when they had areyſed vp the croſſe and put it downe with violence in to the ſtampe or foote: it dyd ſo ſhake the bodye that it rent the woundes of his handes & feet, in ſo moche that greate plenty or ryuers of blode dyd flowe or runne out of thoſe woundes and founteynes of our ſauiour. O bleſſed Jeſu howe ſwetly and pleaſantly was thou conuerſant with men, Howe greate gyftes dyd thou gyue to men, and that in moſt abundance? howe harde and ſharpe paynes haſte thou ſuffred for them? thou haſte ſuffred harde wordes/ harder ſtrokes and beatynges, and moſt harde tormentes of the croſſe. and that in euery parte of thy body. Man was ſeake in his heade/ that is in his intention, that is when he dyd any thynge for an euyll intent. whiche intention is as it were the heade of the ſoule. Man was alſo ſeake in hys handes when he dyd euyll werkes or imperfyte, he was alſo ſeke in his fete: when he had vnclene affeccyons and deſyres/ he was ſeake in his herte for he had euyl and vayne cogitacyons, he was alſo ſeake in his hole bodye: for he lyued a worldly lyfe/ after the pleaſures of the worlde and of the bodye. And for theſe cauſes good Jeſu/ thou wolde be wounded, firſt in the heade: that thou myght cure all our euyll and peruerſe intencyons, thou wold be wounded in thy hādes: to heale al our ſinful & remiſſe operations In thy fete: to purge all our vnclene & worldly affeccyons, thou wolde be wounded in thy hert to clenſe all our euyll and vayne

Anſel. i dialog paſſio.

cogitacyons. And alſo thou wolde be ſcourged and wounded in all thy hole body: to mortyfye all our carnall lyfe and worldly conuerſacyon. But wherfore good Jeſu wolde thou be lefte vp on hyght? hereunto ſaynt Auſten anſweryng ſayth, that was: by cauſe he wolde alſo purge the ayre from the power of the deuyls, and from the infeccyon of our ſynnes. And in lyke maner he clenſed the erth: by his blode that came from his body vnto the erth. Of this exaltacyon and lyftynge vp Chriſte ſayd before: Si exaltatus fuero a terra: omnia traham ad meipſum: If I be exalted or lyfted vp aboue the erth: I ſhall drawe to me all thynges, that is all my electe and choſen people, alſo he drewe to hym of all nacyons or of all kynde of people. who is he that hearyng theſe thynges / wyll not haue a ſure hope and truſte to haue remiſſion and forgyuenes of his ſynnes, and that ſpecyally when he remembreth and beholdeth the deſpolyacyon of Chriſtes body hyngynge vpon the croſſe / he hath his hed enclyned downe redy to kyſſe the / his armes abrode redy to halſe the / his handes open redy to gyue / his hert open to loue the / his fete nayled faſte to abyde and contynue with the / his body all ſpred abrode redy to gyue hym ſelfe holly and all togyther to the.

Ser de the C. xxx. C.

Ioh. 12. C.

¶ A Leſſon.

Of this artycle we may take this leſſon that we remembrynge the paynes and paſſion of our lorde ſhulde be exalted from the erthe, that is from erthly affeccyons or worldly conuerſacion at leſt / for that tyme of our remembraunce / and though it be not gyuen to all perſons to be bodyly eleuate or lyfted vp from the erth / as were Mary Magdalene / ſaynt Auſten mother called Monica / ſaynte Brygitte / with dyuers other: yet let vs enforce our ſelfe with the grace of god to be eleuate in mynde, that ſo we maye be drawen from the erthe / vp to Chriſte hyngynge vpon the croſſe, ſo that we may be of the nowmber of them / of whome he ſpake / ſayinge: And I be exalted from the erthe: I ſhall drawe to me all my electe people. And a man to conforme hym ſelfe to this artycle maye of his deuocyon cayſe vp his herte and mynde vnto Chriſte / as if he ſawe hym vyſibly hangynge vpon the croſſe. Alſo he may ſomtyme ſhewe that deuocyon: in his outwarde geſture and behauour of his bodye / and pray thus.

Ioh. 12. C.

¶ A prayer.

¶ O Ieſu

O Ieſu whiche foꝛ me wolde be lefted vp on the croſſe and ſo wolde be exalted from the erth: make me I beſech the to be eleuate from all erthly affeccyons, and to be conuerſant in mynde in heuenlye thynges. Amen.

¶ Howe .ii. theues were crucified with Chꝛiſt.

The .liii. article.

The .liii. article is the crucifyenge of .ii. theues with Chꝛiſte, whiche without was done to his great rebuke and ſhame, as ſaynt Criſoſtom ſayth. Omel. 84. Sup Iohā. And alſo to make men beleue that Chꝛiſte was culpable in ſuche thynges as the Iues dyd accuſe hym in, and ſo woꝛthely to ſuffer death. O the wicked and curſed iniquitie of the Iues in this dede, foꝛ they crucified Chꝛiſt as a thefe, and with hym as the euangeliſte ſayth: Crucifixerunt duos latrones: vnum a dextris; et alium a ſiniſtris: Luc. 23. E. They crucified .ii. theues/ one of the ryghte hande of Chꝛiſt and the other of his lefte hande. This vilanye our loꝛde ſuffred wyllynge to be crucifyed with theues: to ſhewe that he ſuffred paſſion and deth foꝛ ſynners, and herin was fulfylled the ſaynge of the pꝛophet: Et cum ſceleratis reputatus eſt: Eſai. 53. D. He is accompted with theues oꝛ reputed to be as one of the wicked perſons. he was rekened oꝛ accõpted with wicked men in his deth: that by his reſurreccyon he might reuyue and quicken them: as ſaynt Ambꝛoſe ſayth. Sup Luce. cap. E. 2. and ſo our loꝛde was crucifyed bytwixt .ii. theues as the capteyne and mayſter of them, and the woꝛſte oꝛ moſte miſcheuous of them, and alſo that he ſeynge oꝛ hearynge theyꝛ paynes and heuynes: myghte be moꝛe troubled and vexed therby in his paſſyon. By theſe .ii. theues may be ſignifyed thoſe perſons that be crucifyed with Chꝛiſte foꝛ to do penance foꝛ theyꝛ ſynnes/ in religion, and that by pꝛofeſſion made vnto the ſame. but ſome of them vtterly leaue oꝛ foꝛſake theyꝛ religion by apoſtaſie, of whom is well veryfyed the ſayng of ſaynt Paule: Nomen dei per vos blaſphematur inter gentes: Rom. 2. D. The name and religion of god is blaſphemed by ſuch apoſtatays amonges the woꝛldly people, and that neuer ſo moch as in theſe dayes/ our loꝛde amende it, and theſe perſons be noted by that thefe that hang of the lefte hande of Chꝛiſte and dyd blaſpheme Chꝛiſt. The other that kepe theyꝛ pꝛofeſſyon/ and paciently bere theyꝛ croſſe of penance/ be ſignified by the other thefe that hang on the right hande of Chꝛiſte and confeſſed Chꝛiſte and deſyꝛed hym of his mercy.

¶ I Leſſon.

OF this article we maye lerne howe we ſhulde be crucified
with Chriſte bitwixt two theues. For as Ieſus was crucified
and .ii. theues with hym: ſo morally our ſpirite noted by
Chriſt: ſhuld be crucifyed bitwixt .ii. theues ẏ is the fleſſhe ⁊ the
worlde. ¶The fleſſhe is to be crucifyed: as the thefe on the right
Gala.5.D. ſyde. And herunto ſaynt Paule ſayth: Qui Chriſti ſunt: carnem
ſuam crucifixerunt cum viciis: ¶They that be verye true chriſtians
haue crucified and ſubdued theyr fleſſhe and ſenſualitie with all
vyces. ¶The worlde is to be crucified as the thefe on the left hand.
Gal.6.D. And therfore ſaynt Paule ſayth: Nichi mundus crucifixus eſt: et
ego mundo: ¶The worlde is crucifyed to me and I to the worlde.
¶Theſe theues thus crucified in vs: our ſpirite is crucified with
Ibidem. Chriſte in the myddle, ſo that it maye ſaye with ſaynte Paule:
cap.2.D. Chriſto confixus ſum cruci: viuo autem: iam non ego: viuit vero in
me Chriſtus: I am crucifyed with Chriſte/ I lyue not nowe with
myne own lyfe: for Chriſt liueth in me: and in his life I do liue.
And here note that the left thefe was crucified: but not ſaued/ for
he continued in his infidelitie. So the worlde though he be crucifyed:
yet he is not ſaued: for he remayneth in his miſerie and
wretchednes. ¶The fleſſhe is crucified and ſaued with the ſpirite,
for after the generall reſurreccyon: it ſhalbe glorified with the
Luc.23.F. ſoule. And therfore Chriſte ſayde to the ryghte thefe: Hodie mecum
eris in paradiſo: ¶This day thou ſhalbe with me in glorie.
And farthermore note here that the croſſe wherupon our fleſſhe
is crucifyed: is the rigor of diſcipline or ſharpnes of penaunce,
and this croſſe hath .iiii. braunches or partes, that is: watche/
abſtinence/harde or ſharpe wearynge clothes/ and ſharpe or rebukynge
wordes. ¶The croſſe vpon the whiche the worlde is crucified:
is the pouertie of ſpirite, and this croſſe hath alſo .iiii. armes:
that is the contempte of worldlye glorie/ the contempte of
mony/ of our countrie/ and of our kynſfolke. ¶The croſſe of the
ſpirite: is the feruour of deuocyon/ and his .iiii. armes/ be theſe
hope/feare/loue and ſorowe, hope is the parte that is vpwarde,
feare is downwarde, loue: of the ryght ſyde, and ſorowe: of the
lefte parte, the roote wherof all theſe do ſpringe: is charitye.
Ephes.3.D And herunto ſayth the apoſtle: In caritate radicati vt poſſitis comprehendere,
&c. Be ye founded in charitie/ that ye maye comprehende
and clerely ſe with all ſayntes what is the length/ the brede
the hyghte and the depenes. In theſe wordes (as ſaynte Auſten

ſayth and alſo the gloſe ordinarye is playnly expreſſed the figure of the croſſe and the miſterie therof. And a man to conforme hym ſelfe to this article: ſhulde ofte remember howe Chriſt dyd hyng bitwixt .ii. theues, and remēbre therwith this leſſon ⁊ pray thus.

In libro de videdo deo ad paulinā cap. 13. Gloſa ordinaria ſuper Eph. 3.

¶ A prayer.

O Jeſu whiche for me a wretche wolde be crucified bitwyxt .ii. theues and wolde be reputed as one of them: graunte that my ſpirite may be crucifyed bitwixt the fleſſh and the world, that I may reſte quietely in the in the middle, the extremes that is the fleſſhe and the worlde crucified to me. Amen.

¶ Howe the ſaugiours diuided Chriſtes garmentes. The .liiii. article.

THe .liiii. article is the diuiſion of Chriſtes garmentes, for when the ſaugiours had crucified Chriſte: they toke his garmentes ⁊ deuyded them in to .iiii. partes, to euery ſaugiour one parte, for there were .iiii. hangmen. and beſydes thoſe .iiii. partes Chriſt had an other cote that was hole vnſewed or without any ſeame, for it was wouen or knytte. Of this cote the ſaugiours or hangmen ſayd Non ſcindamus eam: ſed ſortiamur de ea cuius ſit: We wyll not cut this cote: but caſt lottes who ſhall haue it, and herin was fulfylled the ſcripture whiche ſayth: Diuiſerunt ſibi veſtimenta mea: et ſuper veſtem meam miſerunt ſortem: The hangmen deuyded to them ſelfe my garmentes, and they caſt lottes vpon my garment. This was a great abiection and vilanie to Chriſt as Criſoſtom ſaith, for they dyd not ſo to the theues. This thyng is onely done to vyle/abiecte and condempned perſons that haue nothynge but his garmentes. And Theophylus ſayth: they dyd this to the rebuke and ſhame of Chriſt, and of a wantones as yf they ſhulde ſay ſcornfully / bicauſe he called hym ſelfe a kynge we wyll haue iche one of vs, ſome of his royall or kynges roobes. O meruelous pacyence and diſpenſacyon of the mercy of Chriſt whiche is the very lambe of god, a ſhepe or a lambe doth bothe fede and cloth them, that clyp hym and fley hym, he feades them with his fleſſhe and body, and clotheth them with his flees. So our true lambe Jeſu Chriſte dyd cloth thoſe ſaugiours with his garmentes, and alſo he feades vs daylye in the ſacrament of the

Joh. 19. C.

Pſalm. 21.

Sup Johā Omel. 84. Thōs in catena ſuper Mar. 15.

aulter with his precyous bodye fleſſhe and blode.

¶ A leſſon.

OF this article we may note that charitie (which after ſaynt Auſten is ſignifyed by the cote without ſeames) can not be deuyded, and yet that ſame charitie doth knytte vertues togyther. And alſo by that ſame cote is ſignifyed one holye catholical and vniuerſall churche whiche gathereth all faythfull people in to one fayth/ which churche & faith: No man ought to deuyde by any ſciſme or hereſye. Of this churche ſpeaketh the ſpouſe in his canticles: Vna eſt columba mea: vna eſt perfecta mea: My doue (that is my ſpouſeſſe ſymple as the doue) is one/ my perfecte ſpouſeſſe is but one/ and ſo theyr is but one churche/ as theyr is but one god/ one fayth/ and one baptiſme.

Cant.6.C.

¶ A prayer.

O Jeſu whiche for me wolde haue thy garmentes deuyded amonges thy crucifiers/ and wolde haue them caſt lottes for thy vnſewed cote that was wouen or knyt and without ſeames: graunt to me to take parte with thy ſayntes and to folowe theyr examples in the kepynge of thy commaundementes/ and that I maye euer keape thy charitie in me. Amen.

¶ Of the wrytynge of the title aboue Chriſtes heade. The.lv.article.

THe.lv. article/ is the ſuperſcription or wrytynge of the title/ for Pylate at the deſyre of the Iues wrote a title expreſſynge the cauſe of Chriſtes deth and this was it: Ieſus nazarenus rex iudeorum: Jeſus of Nazareth kynge of the Iues/ as if he ſhuld ſay/ Jeſus of Nazareth was crucifyed: bycauſe he is the kynge of the Iues. And this title was writen thus to ſeparate the cauſe of his deth/ from the cauſes of the other.ii. that were crucifyed with hym/ and that for theyr euyll dedes and lyfe. The Iues intended by this title (as Theophilus ſayth) ſcornfully to rebuke the perſon of Chriſt which (as they ſayd) made hymſelfe a kyng ſo that the people paſſynge by and redynge this title/ ſhuld haue no compaſſion vpon hym: but rather rebuke hym as a tyrante/

Ioh.19.D.

Thõs in catena ſuper Lu.23.& ſup Mat.15.

that wolde haue vſurped the kyngdome. But Pylate wrote not as they wolde haue had hym to wryte / that is: that he made hym ſelfe the kynge of Jues, but he wrote playnly / that Jeſus is the kynge of Jues. And herunto ſaynt Hierome ſayth: the Jues of enuy and to ſcorne Chriſte / dyd ſpeake for the wrytynge of the tytle: but the vertue and ſecrete power of god dyd ordre it otherwyſe in the herte of Pylate, though he were ignoraunt and wyſt not what he dyd (as the gloſe ſayth). For it was god that procured ſuche a title to be put aboue Chriſtes hede, that thereby the Jues myght knowe that Jeſus was theyr kynge / and that they coude not auoyde though they ſlewe hym for that purpoſe þ they wolde not knowe hym for theyr kynge, that notwithſtandynge it appered by the title that he was theyr kynge, for his kyngdom or dignitie was not loſt or hyndred by the deth of the croſſe: but rather confirmed / ſtablyſhed and the more ſtrengthed as Bede ſayth: Alſo by this title Pylate commended Chriſte in .iii. thynges / though Pylate dyd not ſo intende, for the deth of Chriſte was firſte the cauſe of the remiſſion of our ſynnes, and that is noted in this worde Jeſus a ſauiour. Secondly the deth of Chriſt is the cauſe meritorious of the grace that we haue and that is noted in this worde Nazarenus, that is as moche to ſaye as floryſhynge, for by grace we floryſhe in all vertues. Thyrdly by the deth of Chriſte we be made enheritours of the kyngdome of god noted in theſe wordes: Rex iudeorum: The kyng of Jues that is of all faythfull people that truely confeſſe god / and by this kyng we all ſhalbe kynges in glorie. And when many of the Jues had red this title / and perceyued that it was to theyr infamy & ſclaunder: ſayd to Pylate. Noli ſcribere: rex iudeorum: ſed quia ipſe dixit: rex ſum iudeorum: wryte not thus, the kynge of Jues: but that he ſayd: I am the kyng of the Jues. then Pylate ſayd: Quod ſcripſi ſcripſi: That I haue writen I haue writen, as if he ſhuld ſay: It is true that I haue writen / and therfore I wyl not chaunge it: I wyll not corrupte the trueth though ye loue falſhed. And though Pylate ſpake thus not knowynge the trueth that he ſayd, yet that ſame was prophecied before by the prophet Dauid in the lvii. pſalme, which ſpeaketh of the paſſyon of Chriſt and diuers other before, whiche haue this title or inſcription: Ne corrumpas tituli inſcriptionem: Deſtroy not or chaunge not the inſcription of the title. And therfore ſaynt Gregorie ſayth, this tytle was immutable, not for that Pylate wrote it: but for that the truthe ſayde: I am the kynge of Jues: that is of the faythfull

people

Sup Mat. 27.

De lira ſup Johā. 19. Beda. Sup Mar. 15.

Sup Luce. lib 10. 6. cap 2 C.

Joh. 19. D.

Juxta. lxx. interpretes

people and of ſuche as confeſſe & knowlege god to be theyrs ſo ſhe.

¶ A leſſon.

Of this article we may lerne that when ſo euer we be impugned or troubled by the deuyll: lette vs flye to this title and ſay it agaynſt hym, that is: Ieſus nazarenus rex iudeorum: Jeſus of Nazareth kynge of the Jues whiche is called the title of tryumphe or victorie / for it manifeſtlye expreſſeth the victorie of Chriſte that he had agaynſt the deuyll. And therfore the deuyl perceyuynge this title fyxed vpon the croſſe: moued the Jues to requyre of Pylate that it myght be chaunged / but Pylate wold not as we ſayd before. And amonges all the actes of the paſſyon of Chriſte: the deuyll moſt abhorreth and feareth this victorious title, as the deuyll ſhewed and confeſſed to a certen deuoute perſone by compulſyon in a certen viſyon.

* * *

¶ A prayer.

O Jeſu whiche for me wolde be diffamed ſkornfully with the ſuperſcripcyon of the victorious title: graunt to me that I may ſtrongly lyfe and fyght vnder the banner and victorious title: Ieſus nazarenus rex iudeorum: That my ghoſtlye enemyes afrayde by the ſyght or hearynge therof: ſhuld not dare to come nyghe vnto me. Amen.

* * *

The illuſyon and mockynge of Chriſte crucifyed.

The .lvi. article.

THe .lvi. article is the mockynge of Chriſte crucifyed: and here note that Chriſte was .viii. tymes mocked on good frydaye. Firſte was in the houſe of Cayphas. Seconde in the houſe of Herode. Thyrde in the motehall of Pylate. And the other .v. was when Chriſte was vpon the croſſe, the firſt of them and the .iiii. in order was in the ſuperſcription of the title: of ẏ which we ſpake in the laſt article, an other was done of the men that paſſed by / there as Chriſt was hyngynge vpon the croſſe. The thyrd was done by the princes / ſcribes and ſeniours of the Jues. The .iiii. was done by the ſoudiours, and of theſe .iii. laſt: we ſhall ſpeake in this preſent article. Of the firſt of theſe .iii. which

is the .v. in order: the euangeliſt ſayth: Pretereuntes blaſphema-
bant eum: The people that paſſed by that waye dyd blaſpheme Mat. 27. C
Chriſte, and this they dyd for .iii. cauſes, as ſayth Symon de
Caſſia. Firſt for theyr blyndnes and ignorance or want of know Libro. xiii.
lege of the truth, and no merueill though they that paſſed by/ dyd
blaſpheme hym, for they dyd not tarye or abyde to ſe and knowe
the inuiſible truthe, ſo the Iues do paſſe by/ and do not abyde
in the knowlege or ſearchynge of the ſcripture that therin they
myghte fynde and knowe Chriſte, thoughe Chriſte ſayde to
them: Scrutamini ſcripturas: Searche your ſcriptures, for they
beare witnes of me. Secondly this was done ⁊ ſpoken to ſhewe Joh. 5. C.
theyr incõſtancy or inſtabilitie in good werkes, for they paſſyng
by: do leaue or do not continue in good werkes before god/ as in
meditacyon/ prayers/ werkes of charitie for the pure loue of god,
and ſo they pray not to god that he wolde lyghten theyr vnder-
ſtandyng/ that they myght fynde the founten of truth, ⁊ thoughe
for a lytyll tyme they pray: yet they do not continue/ for they be
pretereuntes/ that is paſſyng by and not abydynge in any good-
nes. And thyrdly they ſhewe herby that they receyue not the pro-
phet of his redemption, for they paſſe by hym whome they haue
crucifyed, ſo that nother they haue compaſſyon of Chriſtes pay-
nes and paſſyon, nor yet wyll take parte of the frute of our re-
demption which we haue by Chriſtes paſſyon for they abyde not
with hym/ but paſſe by mouyng or ſhakynge theyr heades vpon
hym as if they had the palſey or trimblynge in theyr membres.
These .ii. laſt cauſes do morally toche thoſe chriſtians that wyll
not gyue them to prayer ⁊ to good werkes, wherby they mighte
obteyne the knowledge and the loue of god, and alſo thoſe that
wyll not remember the paſſyon of Chriſte and therfore leeſe the
frute therof, for they paſſe by without frute/ mouynge theyr
heades and ſaynge: Vah qui deſtruis tẽplum dei et in triduo reedi-
ficas illud: ſalua temetipſum: Vah is an interiection of diſpleaſur Mat. 27. C
or of deriſyon and vpbraydynge, as they myght ſaye: A ſtrawe
for the that wyll deſtroy the temple/ and in thre dayes buylde it
agayne, theſe foliſhe people vſed or ſpake the ſame wordes that
thoſe falſe witnes ſpake before in Cayphas houſe. O ſayde they
ſcornynge Chriſt, if thou coulde do that (that is deſtroy the tem- Articlo. 13.
ple and buylde it agayne in .iii. dayes) why doſte not thou ſaue
thy ſelfe/ if thou be the ſonne of god deſcende from the croſſe and
ſaue thy ſelfe. And not onely thoſe that paſſed by dyd thus blaſ-
pheme Chriſt: but alſo the princes of the preſtes mockynge hym

with

ii. with the ſcribes and ſeniours dyd ſay: Alios ſaluos fecit: ſeipſum
Mat.27.E non poteſt ſaluum facere: And this is the ſeconde illuſion of this
article / and the .vi. in order. theſe prynces and ſeniours ſayde / he
ſaued other: but he can not ſaue hym ſelfe. And in theſe wordes
Sup Mar. 15. (as ſaynt Bede ſayth) they confeſſe (thoughe they dyd not ſo intende)
that Chriſte ſaued other, and ſo theyr owne ſentence condempned
them. for if he ſaued other: he myghte alſo haue ſaued
hym ſelfe if it had pleaſed hym. The ſeniours ſayd farther Si rex
iſrael eſt: deſcendat nunc de cruce: et credimus ei: If he be the kyng
of Iſraell let hym deſcende from the croſſe where as he is faſt nayled
/ and then we wyll beleue to hym. To theſe folyſſhe and blaſphemous
Ser de paſſiõe domini wordes (as holy pope Leo ſaith) all the elementes and
in a maner all creatures make anſwere and with one ſentẽce condempne
you. for heuen / erth / the ſonne / the mone / the ſterres declaryng
you to be vnworthy theyr miniſtery and ſeruyce do ſhew
to all the worlde your malicyous blyndnes that wold not knowe
your creatour and kynge, and that they ſhewed (I ſay) by a terrible
and ferefull erthquayke, and by the eclipſe of the ſonne contrarie
to the order of nature, and with many other meruayles as
In p̄ncipio we ſhall ſhewe herafter in the thyrde parte. Moreouer the ſcribes
ſayd: Si filius dei es: deſcende de cruce: If thou be the ſon of god
deſcende from the croſſe. I ſay to you / ye ſhulde haue ſayde thus
bycauſe thou arte the ſonne of god: therfore thou wylte not deſcende
from the croſſe / for thou was incarnate and toke our nature,
for that thou woldeſt be crucified and ſuffer deth for vs, for
no profet it ſhulde haue ben to vs to be borne: except alſo we had
Mat.27.E bene redemed (ye ſayd) If he be the kynge of Iſraell: let hym
deſcende and we wyll beleue to hym. Ye lye: ye thoughte not as
ye ſayd. And heruntoſaynt Gregorie ſayth. O folyſſhe blynde
companey of preeſtes and lerned men, was it impoſſible to hym
to deſcende from a lytyll or lawe tree: whiche deſcended frome
the heyght of heuens / or frome aboue them? May thoſe nayles
holde hym faſt whome the heuyns coulde not holde? he came not
to delyuer hym ſelfe for he was not vnder any bondage: but of
his owne fre wyll: to delyuer vs from bondage. Alſo by theyr
wordes ye may perceyue whoſe chyldern they be, for they folowe
Math.4.A the voyce of theyr father the deuyll / he ſayd: Si filius dei es mitte
te deorſum: If thou be the ſonne of god: caſt thy ſelfe downe, the
Iues do ſaye: If thou be the ſonne of god deſcende frome the
croſſe, he roſe from his ſepulcre or graue which was moch more
than to deſcende frome the croſſe, why dyd not they then beleue

in hym, but ye maye perceyue they thoughte not as they ſayde. Not onely they dyd mocke Chryſte: but alſo the ſaugiours dyd mocke Chriſte / ſaynge: Si tu es rex iudeorum ſaluum te fac: If thou be the kynge of the Iues: ſaue thy ſelfe. And this is the thyrde rebuke of this article / and the .vii. in order. But thys illuſyon of the ſaugiours was of no hatred or malice agaynſte Chriſte: but of an euyll cuſtome that ſuche perſones done vſe to rebuke or ſcorne the perſones condempned to deathe / yet we maye ſuppoſe / that this illuſyon was to pleaſe the Iues, for the ſaugiours ſeynge that the Iues mocked Chryſte: they thoughte alſo that by theyr mockynge: they ſhulde pleaſe thoſe Iues. And therfore they ſayde, ſaue thy ſelfe: if thou haue that vertue and power that thou haſte ſpoken of thy ſelfe / for thou dyd ſaye / that thou wold buylde the temple agayne in thre dayes / and that thou wolde ryſe agayne after thy deathe. If thou haue ſuche power: nowe ſaue thy ſelfe. And note heare that there ware foure maner of perſones that dyd mocke Chriſte. Firſte / they that paſſed by / as men rydynge or goynge by the waye / whiche dyd blaſpheme hym. Seconde ware the preeſtes and ſenyours that ſtode there abydynge hys crucifyenge. The thyrde ware the ſaugiours that ſatte there to keape Chryſte that he ſhulde not eſcape, and that no man ſhulde put hym of the croſſe, vnto the tyme that he ware deade. And the fourthe was of the theues that ware hanged with hym. By theſe foure ar ſignyfyed .iiii. maner of Chriſtians / that call theym ſelfe Chriſtyans: but they folowe not the lyfe and wyll of our ſauyoure Chryſte, by the perſons that paſſed by: ar noted couetouſe men / that folowe and loue the tranſitorye goodes of this worlde / and paſſe by the waye of Iuſtyce / for they kepe it not. by the preeſtes and ſenyours ſtandynge: ar ſignifyed prowde and hyghe mynded men whiche ſtande verye prowdlye in theyr owne concepte by the appetyte and by the deſyre of theyr owne excellencye. By the ſaugyours that dyd ſytte / are ſignifyed dylycate and ſlouthfull perſones gyuen all to the luſt and pleaſure of the wretched bodye. And by the theuys hyngynge: arte noted impacyente perſones / and ſuche other as grudge in aduerſitye. But Chryſte as moſte pacyente and of hys owne naturall goodnes and myldenes / wolde not anſwere one worde to all theſe blaſphemyes: but he prayed for theym. And hereunto ſaynt Gregorye ſayth, This is the propertye of good men, that when they

Luc. 23. F.

iii.

ſuffer any wꝛonge: they be not moued to wrathe: but rather to pꝛayer. As ſo was our moſt mylde ſauyour Ieſus, which then Luc.23.E. ſpake his firſte woꝛde, that he ſpake vpon the croſſe, and that was this: Pater ignoſce illis: quia neſciunt quid faciunt, Father / foꝛgyue them, foꝛ they knowe not what they do. In this pꝛayer we be taughte to heare ſhoꝛtely a ſuche perſones as aſke any thynge of vs, alſo to remitte the iniuries and wꝛonges done to vs, and to deſire no vengeance, and alſo to loue our enemyes and pꝛay foꝛ theym. Who hathe ſo harde a harte that wyll not melte and be made ſofte at this pꝛayer of Chriſte. As the pꝛophet Pſal.94. ſaythe: Hodie ſi vocem eius audieritis nolite obdurare corda veſtra: If ye here this day the voyce of god: ſuffer not your hertes to be indurate oꝛ obſtinate. Our loꝛde ſayde: Father foꝛgyue them: foꝛ they knowe not what they do, foꝛ they do moche good and pꝛofytte to me, and greate hurte and euyll to theym ſelfe. And truelye ſo it is: Foꝛ he that doth wꝛonge oꝛ euyll vnto an other man: he knowethe not what ſynne and payne he getteth to hym ſelfe, and what grace and gloꝛie he opteyneth to the perſone that pacyentlye and gladlye ſuffrethe wꝛonge. Oꝛ els they do not knowe what they do, foꝛ they knowe not that I am the ſonne of god; they knowe that they crucifye one: but whome they crucifye: Sup. Luca capi. 5. C. they knowe not. And here ſaythe ſaynte Bede, that Chriſte dyd not pꝛaye foꝛ theym that knewe hym to be the ſonne of god, and of malyce / pꝛyde / and enuye / dyd crucifye hym: but he pꝛayed foꝛ theym, whiche hauynge a goodde zele of the lawe of almyghtye god / thowghe it were not wele oꝛdꝛed, dyd not knowe what they dyd. Foꝛ there ware ſomme ſymple and alſo vnlerned perſones, deceyued by the pꝛeeſtes of the Iuwes, the whiche perſewed Chꝛyſte of a zele that they hadde to the ſame lawe, and foꝛ theyſe he dydde pꝛaye, And that ſame pꝛayer was not in vayne, Foꝛ in one daye after the aſcencyon of oure ſauyoure Chꝛyſte there ware conuerted of them Actuū.2.G et.4.A. thre thowſande. and in an other daye, fyue thowſande. And Eſaie.53.D no dowte that was by the vertue of this pꝛayer of our loꝛde Ieſu Chriſte, as the oꝛdinarye gloſe ſaythe vpon this texte of Eſaie. Et pro tranſgreſſoribus orauit: He dyd pꝛaye foꝛ his enemyes and tranſgreſſoures of his lawe. O howe ſwete a melodye was bytwixte the pꝛayer of our loꝛde Ieſu Chriſte, and the knockynge oꝛ ſmytynge in of the nayles in to his handes and fete and fere, thorowe the whiche armony ſo many thowſandes ware conuerted to Chriſte? And that was no meruell, for Chriſte beynge ſo greate myldnes and meakenes in his contumelyes and rebukes / hauynge ſo great pacyence in his tormentes, and alſo ſhewynge ſo great benignitie and charitie to his crucifyers: dyd euidently declare hym ſelfe to be the ſonne of god the father to whome he prayed for his crucifyers, what miracle can be more then this charitable pitye.

¶ A Contemplation of this prayer of Chriſte.

Pater ignoſce illis: Father
forgyue them.

This prayer was a worde of greate pacyence / a ſigne of great loue and vnſpeakeable goodnes / of greate ſwetenes and forgyuenes. In this prayer do apere thre actes or werkes of charitie. Firſte for that he prayed moſt affectuouſlye for his crucifyers. Seconde, for to his prayer he added and put to teares / for he wepte. Thyrde he offred his prayers for them: with great ſheddynge of teares / and alſo a myghtye or great voyce or crye. Of this prayer ſaynt Bernarde ſayth: Chriſt ſcourged with whyppes / crowned with thornes / crucifyed and nayled with greate groſſe nayles / fylled with rebukes / forgettynge all theſe ſorowes / ſayde: Father forgyue them. Frome this charitable worde cometh great mercy to our bodyes and moche more to our ſoules. O good Jeſu howe moche is thy mercye ſtablyſſhed vpon wicked men. And howe greate is the multitude of the ſwetenes of thy mercy, for thou ſhalte make vs that feruently deſire the to drynke of the plentuous ſpirit of thy ſwetenes and pleaſure. Alſo the ſame ſaynte Bernarde ſayth: Who and of what kynde is that perſon which in all his tribulations and tormentes wolde not ones open hys mouthe to compleyne or to excuſe hym ſelfe / to threat or to curſe his cruell aduerſaryes: and aboue all this: at laſt he opened hys mouthe and ſpake for his enemyes a bleſſed worde / ſuche a worde as hathe not ben harde frome the begynnynge of the worlde. that is: Father forgyue them. O my ſoule haſte thou euer ſene any man ſo myld / ſo pacyent / ſo charytable? Conſider what quyetnes pacyence and charitie was hyd in that moſt ſwete harte and how he wolde not ſhewe his iniuries / he regarded not his paynes

In ſer. fer. 4. ebdo pen̄

In ſerm̄ de paſſion̄ dn̄i.

he wolde not ſpeake of his rebukes: but he had compaſſyon of theym, of whome he ſuffred theſe thynges / he cured theym that wounded hym, he procured lyfe for them that ſlewe hym, and ſayd Father forgyue them. O my ſoule hyde or put vp this moſt ſwete worde of Chriſt in the treaſor of thy hert, that as ofte as thy enemyes be cruell agaynſt the: thou mayſt remembre the abundaunce of this ſweteneſ of bleſſed Jeſu, and ſo to lay or put this worde and prayer of Jeſu as a ſhelde for thy defence agaynſt the aſſaultes of thyne enemyes, thy ſpouſe and lorde Jeſus doth praye for his crucifyers: ſhalt not thou pray for thy detractours? let vs yet repete this prayer, father (ſayth Jeſus) forgyue them. What name is this father? It is a name of naturall loue. Chylderne when they wolde haue any thynge or greatly deſyre a thyng / they be wont to name theyr father, to reduce vnto his mynde the naturall loue that fathers haue vnto theyr chylderne, that therby they myght the more ſhortly haue theyr deſyre. So our ſauyour Jeſus / pitious and mercyfull pacyente and of moche compaſſion / good and benygne to all perſons / though he knewe that he was euer harde in his petycyons to his father: yet to ſhewe vnto vs with how great affeccyon and deſyre we ſhulde pray for our enemyes. In his prayer he put that name of loue, Father, as if he ſhulde ſay, I beſeche the for thy fatherly loue: in whiche loue we be one, to here my prayer and to forgyue them that crucifye me. Knowe the loue of thy ſonne: that thou mayſt forgyue thyne enemyes. As ſaynt Hierome ſayth: All theſe illuſyons and ſcornes of mockynges were done to Chriſte by the mocyon of the deuyls / whiche aſſone as Chriſt was crucifyed they began to perceyue and fele the vertue of the croſſe / and ſo thought that they ſhulde leſe theyr greate power, and therfore they laboured inſtantelye: that Chriſte ſhulde deſcende downe from the croſſe. But Jeſus knowynge theyr falſhed and craft: wolde continue vpon the croſſe vnto his death, that therby he myghte deſtroye death and ſubdue the deuyll. O moſte gentyll Jeſu / howe greate was here thy pacyence.

Sup Mat. 27.

* * *

¶ A Leſſon.

Of this article we may lerne / that when we be in depe contemplacion / in good operacion or els in relygion / we ſhulde not diſcende or leaue them / for any rebukynges / mockynges /

oꝛ ſcoꝛnynges of any perſons, but continue and pacyently beare
ſuche deſpyſynges foꝛ the loue of Chꝛiſte: as Chꝛiſt foꝛ our loue
dyd pacyently beare all the foꝛſayd rebukes, and foꝛ our example
wolde not deſcende from the croſſe: but there continued vnto his
deth. and this was figured in the boke of iudges. where as the Iudic.9.B
vyne tre ſayd vnto the other trees (that wolde haue had the vyne
to come to them and to haue ben theyꝛ kynge: Nunquid poſſum
deſerere vinum meum quod letificat deum et homines. &c. It is conuenient
foꝛ me to foꝛſake my wyne that confoꝛteth both god ⁊ men,
and come to you to be your kynge? Nay I wyll not. In lyke maner
ſayd the olyue tree and the figge tree. So our very true vyne
tree (that ſayth) Ego ſum vitis vera: I am a true vyne tree, wold Ioh.15.A.
not leaue the frupte of his paſſion that gladdeth both god / angel
and man, and come of the croſſe to be pꝛomoted amonge ẏ Iues.

A pꝛayer.

O Ieſu whiche foꝛ me crucifyed wolde be mocked and deſpyſed with many rebukefull woꝛdes and yet wolde ſo charitably pꝛay foꝛ thy crucifiers: make me that I neuer deſcend from my relygyon oꝛ any good werke, foꝛ no ſuggeſtion of the deuyll oꝛ deſpyſynges of man, but that I may continually perſeuer in thy loue / and that I may foꝛ thy loue foꝛgyue all them that do oꝛ ſaye any euyll to me oꝛ agaynſte me. and that I maye euermoꝛe pꝛaye hertely foꝛ them. Amen.

Howe the thefe of the lefte hande rebuked Chꝛiſte.

The.lvii.article.

The.lvii.article is the rebukynge that the thefe ſpake to
Chꝛiſte, foꝛ one of the theues that were hanged with
Chꝛiſt / that is he on the left ſyde of Chꝛiſt, began to rebuke
Chꝛiſt ſayng: Si tu es xp̄s ſalua temetipſum et nos. Luce.23.F.
If thou be Chꝛiſte the ſonne of god: ſaue thy ſelfe and alſo vs.
This was the.viii.mockynge of the whiche we ſpake in the laſt
article, and this was moꝛe rebuke to Chꝛiſte than the other thre
declared in the laſte article, bycauſe ſo vyle a perſone, wretched
and condempned to deth and furthwith ſhulde ſuffer deth foꝛ his
owne ſynnes and myſlyuynge, wold thus ſo ſhamefully rebuke
the auctoꝛ of lyfe. And therfoꝛe this rebuke is cōueniently made
a ſpecial article. But the other thefe hering hym ſpeake ſo loudly:

Luc.23.F. dyd ſharply blame hym ſaynge: Neq; tu times deum qui in eadem
dampnatione es.&c. Doſt not thou feare god / that arte condemp
ned to deth as well as he is, and we be worthely and iuſtlye con
dempned to deth, for we ſuffer worthy paines for our ſinnes: but
he neuer dyd euyll. Of this ſaynge ſaynt Auſten merueylynge
Ser.C.xx. de tempore. ſayth: Who taught this thefe to ſay thus: but he the ſonne of god
that hange by hym / Chriſte was hanged nyghe to this thefe:
Ibidem. but he was more nyghe in his herte, and therfore he turned hym
ſelfe to Jeſus and ſayd: Memento mei domine dum veneris in reg
num tuum: Remember me lorde when thou ſhalte come in to thy
kyngdome, and then Jeſus ſpake his ſeconde worde vpon the
croſſe ſayng: Amen dico tibi: Hodie mecum eris in paradiſo: Tru
lye I ſaye to the: this daye thou ſhalte be with me in my glorie.
This confortable promiſſe Chriſte made vnto the thefe, to re
ioyſe of the triumphe & victorie that Chriſte ſhuld haue agaynſt
Thõs in catheñ ſup luce.capi.23. the deuyl. And herunto Theophilus ſaith: As a victorious kyng
retournynge from his triumphe: doth brynge with hym the beſt
of ſuche prey and goodes as he hathe gotten of his enemyes: ſo
Chriſte ouercommynge the deuyll: dyd ſpoyle hym of his beſte
preys, and one of them that is / this thefe he brought with hym
vnto paradiſe: that is to the viſion and fruition of god / whiche
fruition the holye fathers beynge in Lymbo patrum / had: what
tyme the ſoule of Chriſt deſcended to them after his deth / for than
they dyd ſe the godhed of Chriſt, which was neuer ſeparate from
the ſoule: after that it was firſt ioyned therunto. Here thou ſoule
beholde howe liberall / yea howe prodigall Chriſte was here,
for he gaue his kyngdome to a thefe / heuen to one that was han
ged vpon a croſſe, and paradiſe to one condempned to deth, and
that at one ſhorte or lytyll peticyon. Alſo the liberalitie of god
dyd gyue to hym more then he aſked / and ſo is he comonly wont
to do. And herin all ſynners haue an example to truſt in god / and
to forſake theyr ſynnes, ſeyng that the thefe ſo breuelye and ſhort
ly had forgyuenes of his ſynnes, for ſurely his grace is more re
dy then our deſyre or prayer. O good lorde thou dyd ſay vnto the
thefe: This day thou ſhalte be with me in paradiſe, & that was
to put diſparacyon frome our hertes, thou forgaue the thefe: to
ſhewe to vs the fruyte of penaunce / the fountayne of mercy / and
the celeritie or ſpede of forgyuenes. Thou the phiſitien of oure
ſoules, dyd ſaue the thefe accuſynge hym ſelfe and accuſyng the,
callynge for mercy and rebukyng his felowe that blaſphemed the
Wherfore thou penitent ſynner / conſider what Chriſte ryſynge
frome

from deth and reignynge in glorie maye gyue vnto the: whiche gaue ſo great gyftes beynge mortal and goynge to his death? If he in that extreme captiuitie and thraldome of deth / dyd gyue ſo large rewardes: what ſhall he gyue: beynge in moſte hygh lybertie of pleaſure and glorie? And to ſhewe that he wolde do in dede that he promiſed: he cõfirmed it with an oth ſayng: Amen .truly. O what vertue and ſwetenes had this floure or worde of Chriſt.

¶ A contemplation of this ſeconde worde ſpoken by Chriſte vpon the croſſe. Amen dico tibi. &c.

This moſte comfortable worde of our moſt ſwete ſauyour Ieſu ſpoken vnto the thefe, that is truly this day thou ſhalte be with me in paradiſe / was of that vertue / that therby the thefe was forthwith of an enemie: made a frende / a familier or neyghbour: of a ſtraunger, where before he was a thefe: he was nowe made an holye confeſſour of Chriſte. Who is he that wyll diſpeyre of ſo pitious and a gracyous harte, ſo ſwifte a promiſer / and ſo prompte or redy a gyuer. O good lorde we truſt in the that know thy name Ieſus, for thou doſt not forſake them that truſt in the and labour for thy grace. wherfore o moſt benigne Ieſu / we com to the ſyttynge in the trone of thy maieſtie / with as good a mynde as we can, humbly beſechynge the that we may be brought in to the / and by the / vnto that glorie, to the whiche thou brought in that thefe that confeſſed the vpon the croſſe. But thou ſynner / differ not thy conuerſion and penaunce vnto the houre of death / truſtynge then to opteyne heuen as this thefe dyd, for though it be a good and holſome counſell at all tymes to truſt in the greate mercy of god: yet that a man ſhulde onely truſt therof and not to be ſory for his ſynnes and labour to amende hym ſelf by penance: it is a great folyſſhnes and a preſumption, for god is not onelye mercifull: but alſo iuſt and rightuous. And thoughe this good thefe and ſome other perſons haue had forgyunes of theyr ſynnes at theyr laſte ende: yet I ſaye to you that the preuilege of a fewe perſons: maketh no comen lawe. And ſurely there be very fewe that be truely penitent at theyr death, when theyr lyfe hath bene continuallye euyll before, for as it were a monſtruous and merueylous thynge to ſe a wulfe haue a ſhepes tayle: ſo it is ſeldom ſene that an euyll lyfe hath a good and holy ende. But of this holy thefe, we rede that he hadde. iiii. thynges, for the whiche he

opteined

opteyned mercy of god, The firſte was that he rebuked his fe- Luc.23.F. lowe that blaſphemed Chriſt ſaynge; Neque tu times deum: Nor thou doſt feare god. The ſeconde is that he accuſed hym ſelfe ſaynge we be worthely puniſſhed for our ſynnes. Thyrde / he excuſed Chriſte ſaynge: This iuſte and good man neuer dyd euyll. forth: he aſked forgyuenes / ſaynge: Remember me good lorde when thou ſhall come into thy kyngdome. Of this thefe alſo ſaint Li.18.mora liũ.ca 25.B Gregorie ſaythe: There was no thynge in this thefe, at his awne libertie: but only his tonge and his hert. And he (by ẏ inſpiration of god) offered to god all that he had in his liberty and power to gyue, ẏ was his hert / wherwith de dyd beleue faithfully in god to his own iuſtification. and his mouth: wherwith he dyd confeſſe Chriſt to be god by the ſame fayth, and that was to his eternal health. He had fayth: for he beleued that Chriſt ſhuld reigne in glorie as god, he had hope: for he truſted and deſyred or aſked to come to the ſame glorye. He hadde charitye to god for he defended and magnified Chriſt the ſonne of god, he hadde charitie to man; for he rebuked his felowe for his iniquitie and blaſphemye. And alſo he procured grace and lyfe eternal for hym ſelfe. where ſhall we fynde one that thus doth profyte at the ende of his lyfe. Beholde here the greate fayth of this thefe / whiche dyd beleue Chriſte to be god and to reigne eternally: whome he Ser.C.xxx de tempore. It ser.Cxx. ſe there dye ſo ſhamefully and miſerably. And herunto ſaynt Auſten ſayth: This holy thefe had a great fayth, for nother for feare of the Iues or ſaugiours there ſtandynge, nor for his awne greuous paynes / nor for the blaſphemye of the other thefe / nor for the departynge of the apoſtles from Chriſte, or the denyenge of Peter, nor yet for that it ſeamed to all men that Chriſte was a frayle and diſparate perſon not able to helpe hym ſelfe for al theſe thynges (I ſay) he wolde not let to confeſſe the truth and ſo to declare his fayth, and therfore he had not onely the remiſſyon of his ſynnes: but alſo of al paynes due for his ſynnes, for as it apered: he was more ſory of the payne and paſſion of Chriſt: than of his owne paſſion, which he knew that he had deſerued. Wherfore I wolde that euery ſynner wolde do as that good thefe dyd, that is: to knowe hym ſelfe charitably to correct his neyghbour, to aſke forgyuenes of god, and by his faithful prayers to opteine euerlaſtyng helth. O thou olde Adam returne ſomtyme to thyne awne harte / and conſider howe the newe Adam Chriſt dyd ſerch for the, and where he founde the that is vpon the croſſe. Who was this thefe but Adam, not nowe a thefe: but an holye martyr and con-

and confeſſour of Chriſte / whiche torned the neceſſitie of hys deathe into good wyll and vertue, he chaunged his payne in to glorie / his croſſe and deth into triumphe and victorie. Wherfore thou ſynfull ſoule: nowe areyſe vp thy ſelfe in to hope and truſte of forgyuenes, if ſo be that thou wylte labour to folowe the ſteppes and example of thy lorde that ſuffred for the,

Here folowe .iii. Leſſons.

IN this article we may lerne .iii. leſſons: Fyrſte is to beare paciently the rebukes of other perſones / thoughe they be vyle perſons, for ſo Chriſt bare the blaſphemous thefe. Second is / that we ſuffer not the iniuries of god at any tyme but ſharply to rebuke them: as the good thefe dyd. Thyrde that we neuer diſpeyre of the mercy of god / thoughe our ſynnes be neuer ſo greuous / or that we haue lyen in them al our lyfe tyme, by the example of this holy thefe, whiche for one worde: was made the enheritoure of paradiſe, as ſaynt Auſten ſayth.

i.
ii.
iii.
Ser. C. xxx de tempore.

A prayer.

O Jeſu which for me wold be ſkornfully rebuked of one thefe and of the other wolde be honorablye confeſſed to be god: make me for the glorie of thy name to ſuffer paciently the rebukes of euyll perſons when nede requireth, and neuer to ſuffer thy iniuries, and alſo to poſſeſſe the ioyes of paradiſe with this holye thefe. Amen.

Of the paſſion that Chriſte had vpon his mothers ſorowe and heuynes

The .lviii. article.

THe .lviii. article is the compaſſyon of his mothers ſorowe. For when Jeſus beynge vpon the croſſe: ſe hys mother ſtandynge by the croſſe in great ſorowe; he had great heuynes therof. he ſe his mother (I ſaye) a mother / a virgine ſyngular aboue all other mothers / a weake mother louynge her ſonne, aboue the loue of all other mothers to theyr ſonnes, and no meruell for ſhe was the mother of god, of the onely ſonne of god, and therfore ſhe had more ſorowe for the paſſyon of her ſonne: than all other mothers can haue for theyr

ſonnes, for at his paſſion / the ſwerde of ſorowe dyd runne thorowe
the ſoule of that moſt bleſſed virgyne and mother. O holy
virgine what vehemence of compaſſion and ſorowe dyd almyghty
god lay vpon the and ſo oppreſſe the with heuynes. he made
the ioyfull and delyuered the frome all anguyſſhe and ſorowe
at the virgynall chyldynge or byrthe of thy moſte ſwete ſonne
Jeſus: but nowe he payed the for both / for nowe he put vpon the
all the thrawes and ſorowes of a woman trauaylynge with chyld.
And when thou dyd brynge forth thy ſonne / god and man: thou
had great ioye, but nowe when the bleſſed frute of thy wombe
was in thy ſight / crucifyed and ſlayne: then was thy ſorow farre
aboue all the paynes and ſorowes of a woman chyldynge. In ſo
Ruth.1.D. moche that thou myght wele ſay that olde Noemy ſayde: Nolite
me vocare Noemi: ſed Mara, quia amaritudine valde me repleuit
omnipotens. Call not me Noemy / that is fayre and pleaſant: but
call me Mara / that is bitter or ſorowfull: for almyghtye god
hath fulfylled me with bitternes and ſorowe. For this bleſſed
virgyne and mother of god, conſyderynge and deeply weyinge
in her herte all the paynes and paſſion of her ſonne Chriſt / morned
with hym mornyng, ſorowed with hym ſorowyng, ſhe ſtode
nyghe vnto the croſſe, that he myghte be all hole fyxed to her in
her herte that was fyxed for her vpon the croſſe. This ſorowfull
and louynge mother when Chriſte dyd ſe: he was moued with
great compaſſion vpon her, ſhe had compaſſyon of his paſſyon /
and he agayne had more ſorowe for compaſſion of her ſorowe.
So bleſſed lady thy ſonne ſhotte at the the ſame arowe or darte
of loue: that thou dyd ſhote at hym, and therfore he ſayth in his
Cant.4.C. canticles: Vulneraſti cor meũ ſoror mea in vno contuitu oculorum
tuorum: Thou haſt wounded my herte: O my ſyſter / my ſpouſe /
my doughter and my mother / thou haſte wounded my hert in the
ſight of thyne eyen. And ſhe in lyke maner myght ſay the ſame
to her ſonne. Chriſte knewe wele the great ſorowes of his mothers
hert, he knewe the heuines of her ſoule, and thoſe ſorowes
whiche ſhe felte not at his birth: they were nowe doubled to her
in his paſſyon and deth, for her ſonne in lyke maner ſuffred double
ſorowe vpon the croſſe / that is: for his awne paſſion and alſo
for compaſſion of his mother. And this ſorowe for his mother:
was not his leſte ſorowe, and therfore conueniently it is aſſigned
as a ſpecyall article of the paſſion of Chriſte, for the compaſſion
of his mother dyd greatly encreaſe the paynes of his woundes
and paſſyon, whome he dyd ſe ſtande nigh the croſſe with a moſt

ſorowfull, with weapynge eyen / great abundance of teares flowynge from her eyen / with a moſt heuy countenaunce / with a lamentable voyce and in all the powers and ſtrengthes of her body: faynynge for great ſorowe and heuynes. Yet for all theſe panges: he ſe her ſtande conſtantlye and perſeuerantlye / and alſo ſtrongly lyke a man neuer flyenge from hym. O howe ofte (ſuppoſe you) dyd that bleſſed virgyne ſighe and ſobbe / ſayinge in her ſelfe. O my ſonne Jeſus: who maye graunte to me that fauour that I myght dye for the / or with the. O my ſwete ſonne Jeſu. &c. as ye ſhal ſe herafter in the.lxiiii. article. O how ofte (thynke you) dyd ſhe lyfte vp her virginall and ſhamefaſte eyen vnto thoſe cruell woundes of her ſonne, if at any tyme ſhe withdrewe them frome the ſight of thoſe woundes, or els if ſhe myght beholde them for her continuall weapynge. O howe ofte tymes (beleue you) myghte ſhe haue ſwoned for the vehemence of her ſorowes / for ſhe ſuffred more cruell ſorowes and panges: than the panges of deth, and ſo ſhe lyuynge: continuallye was in dyenge / and yet coulde not dye, for ſhe was preſerued by her ſonne that ſhe ſhulde not dye for his deth. And thus Chriſt when he ſe his mother and his diſciple whome he loued ſtandynge / that is: Johan the euangeliſt, commended or aſſigned his mother to his diſciple Johan ſayinge his thyrde that he ſpake vpon the croſſe: Mulier ecce filius tuus: Woman beholde there thy ſonne. Who may heare Chriſt ſpeake theſe wordes without weapynge. He dyd not name her or cal her mother: for that ſhuld haue moch more greuouſlye tormented her, after this Chriſte ſayde to hys diſciple Johan: Ecce mater tua: Beholde there thy mother. And when he ſpake theſe fewe wordes: both thoſe.ii.derbeloued / that is: Marie and Johan wepe full bitterly / thoſe.ii. holy martirs kepte ſilence / for theyr ſorowe was ſo greate that they could not ſpeake. And from that houre forward: this diſciple Johan toke Marie as his mother: or els he toke her into his cure and diligence / to prouyde for her in all thynges as for his mother. This thyrde worde or ſentence of Chriſte: Mulier ecce filius tuus: Woman beholde thy ſonne (this I ſay) was a worde of great dilygence / loue and pitie, for as moche as Chriſte beyng in ſo great anguiſſhe and ſorowes of death / wolde yet remembre his moſte heuy and ſorowfull mother, and prouyde her of a ſonne or mynyſter to attende vpon her to her comforth. And herin he taught vs to haue compaſſyon of the afflyctyon of our parentes / and to prouyde for them in theyr neceſſities. O ſwete lorde Jeſu thy croſſe

Joh.19.K.

and paſſion doth torment the greuouſly / but the compaſſyon of the mothers ſorowe, is no leſſe payne to the, and no merueil / O good chylde if thou ſorowe / if thou ſuffer and haue compaſſyon of the heuynes of thy mother, of her ſeparacion from the, of her commendacion to a ſtraunger. And here doctours done ſay / and ſpecyally Bonauenture: that the ſorowe that Chriſte had in the compaſſyon of his mother / was more intenſe and more greuous to hym: then the ſorowe of hys awne payne and paſſyon.

In meditacionib⁹ vite xpi cap.79.

The mother of Jeſu ſtode by the croſſe / She ſtode for ſhe neuer fell by ſynne / ſhe ſtode to the great glory and prayſe of al women, where as his diſcyples that ſhulde haue ben men of goſtly ſtrengthe & vertue / dyd flye a waye and leaue theyr maiſter alone. She onely abode with hym conſtantly in all his greuous panges and paynes / wherin was fulfylled the prophecy of Eſaye ſayenge in the perſone of Chryſt complaynynge. Torcular calcaui ſolus et de gentibus non eſt vir mecum: I onely haue troden in the preaſe of the croſſe / & there was nat one man with me hauyng compaſſyon vpon me, but my mother alone ſhe had compaſſyon and ſtode by me. And nat onely ſhe ſtode bycauſe ſhe dyd nat flye / but alſo for that in ſo great heuyneſſe of herte ſhe dyd nothynge vnſeamyngly or vnreligyouſly but ordred her ſelfe in moſt godlye behauour without any miſorder in cryenge or curſynge and ſuche other lyke / thoughe ſhe ſuffred in her herte all thoſe paynes that her ſonne Jeſus ſuffred in his bodye outwardlye. And (as we ſayd before) here ſhe felte and ſuffred all the panges that ſhe eſcaped at the byrth of her ſonne Jeſus. Of theſe.ii. birthes or chyldynges ſpeaketh the prophet ſaynge: Anteq̄ parturiret: peperit maſculum: Before Mary the mother of Jeſus hadde any panges or thrawes / ſhe brought forth her ſonne. ſo that ſhe had her ſonne without ſorowe, then it foloweth in the prophet: Nunquid parturiet terra vna die: aut parietur gens ſimul? Shall the erth brynge forth with payne all her fruyte in one day, or all the people ſhalbe brought forth or borne in one day? Note wel theſe ſayenges. Firſte the prophet ſpake of the birth of Chriſte which was without ſorowe or payne to his mother and with great ioy. But nowe at her ſeconde chyldynge where as at the paſſyon of her ſonne Jeſus ſhe brought forth all the electe chyldrene of god at one birth, ſhe had great panges and manyfolde ſorowes. And here note that this bleſſed mother of mercy dyd helpe or aſſiſt the father of mercyes in this moſte hyghe werke of mercye, and ſo with Chriſte dyd regenerate and redeme al mankynde, and this

Eſae.63.A.

Eſae.66.C

genera

generation was to the great ſoꝛowe and payne of them both: and herunto Albert ſayth though Marye dyd beare her ſonne Jeſus in greate ioye and without all payne: yet after warde whan ſhe dyd regenerate al the faithful people in faith that was with mocy ſoꝛowe and of this it appereth that Chꝛiſt dyd communicate vnto his mother this hygh werke of our redemption / foꝛ ſhe ſuffred with hym his paſſyon in her ſoule as we ſayd befoꝛe. And note me well here foꝛ I do not ſay that our bleſſed lady dyd redeme vs bycauſe Chꝛiſt of hym ſelfe was inſufficient, foꝛ to ſay ſo it ware hereſye. But I ſay it pleaſed our ſauyour Chꝛiſt to haue his mother pꝛeſent at his paſſyon / and there to ſuffer with hym in ſoule as he ſuffred in bodye, that ſo conſequently as he is called the father of mercy: ſo ſhe myght be honoꝛed and called the mother of mercy, and alſo foꝛ other conſiderations as foloweth. Firſt that our redemption might reanſwere vnto the firſt condempnation, foꝛ in our firſte loſſe and perdicyon both Adam and Eue dyd ſyn, notwithſtandynge, if Adam had not ſynned we had not ben condempned, and therfoꝛe the onely ſynne of Adam was the cauſe of our perdicyon, but foꝛ aſmoche as Eue dyd perſuade / moue and counſell Adam to ſynne, therfoꝛe we ſay that we ware dampned by oure firſte mother Eue, ſo in lyke maner though we be redemed by the paſſyon of Chꝛiſt, yet foꝛ as moche as oure bleſſed lady was conſentynge to that paſſyon and alſo ſufferyde it in her ſoule: we may ſaye that ſhe redemed vs with Chꝛiſte. Secondlye / that as Chꝛiſte redemyng vs by his paſſion: was made our father, by the whiche paſſyon / the ſacrament of baptyſme / wherin we be regenerate / taketh his efficacitie and vertue, ſo our bleſſed ladye myght be called our mother bycauſe ſhe ſuffered in her ſoule the ſame paſſion of Chriſte. Thirdly that after Chriſt: we al ſhulde honoure the gloꝛiouſe virgyn as our modre. Fourthly foꝛ the encreaſe of her merite. And fiftly that ẏ paſſion of Chriſt ſhuld be moꝛe bitter ⁊ paynful to him thoꝛough the pꝛeſence of his modre by whom he ſheweth his moſt hyghe charitie vnto vs. She ſtode alſo foꝛ all other departed from the ſtablenes of fayth but ſhe onely / and therfoꝛe it is ſayde of her thus.

O good loꝛde thou haſte ſtabliſhed thy teſtament vpon
the heede of Marie alwaye virgin, foꝛ after the
death of thy ſon thy fayth onely remayned
perfetely in the reaſon of the
ſame virgyn.

¶ Of the ſoꝛowe and compaſſyon of our ladye.

Luc.2.E. AS the great clerke Alberte ſayth vpon theſe woꝛdes of Luke: Tuam ipſius animam pertranſibit gladius. The ſwerde of ſoꝛowe ſhal paſſe thoꝛowe thyn awne ſoule. It is the moꝛe true expoſition and ſentence when this pꝛonowne deriuatyue, tuam / is reſolued in to his pꝛimityue, tui / ſo that this is the true ſentence of the foꝛſayd woꝛdes of Luke, the ſwerde of ſoꝛowe / that is: the payne of the paſſyon and deth of thy ſonne (O vyꝛgyne Mary) which he ſuffred in his bodye: ſhall perſe and paſſe thoꝛowe the ſoule of thyne awne ſelfe Marie. So that the ſoꝛowes whiche thou felt not at the birth of thy ſonne, ſo that therby thou dyd not knowe thy ſelfe a mother: at his deth thou ſhalt fele them in moſte paynfull and ſoꝛowfull maner, ſo that thou ſhalte knowe thy ſelf then to haue had a chylde and to be a mother. Our ſauiour Jeſus her ſonne was to Marie his mother as her awne herte, and therfoꝛe when he was boꝛne of her: ſhe felte as if halfe her herte had bene boꝛne and departed from her body. And as that thynge whiche is halfe without and halfe within, if that parte that is outwarde be pꝛicked oꝛ hurte: the parte inwarde doth fele the payne as wel as the outwarde parte. And ſo when Jeſus the ſonne of the vyꝛgyn was ſcourged and pꝛicked with thoꝛnes, the herte of the gloꝛious virgyn / was in a maner alſo payned and pꝛicked, and ſo in lyke maner when her ſonne Jeſus was crucifyed and his herte perſed with a ſpere: it ſeamed to her as if her awne herte hadde ben perſed with the ſame ſpere. And therfoꝛe god wroughte no ſmall miracle in that that the gloꝛyous virgyn hys mother woũded inwardlye in her ſoule with ſo many greuous and greate ſoꝛowes dyd not yelde vp her ſpiryte and dye, and ſpecyallye when ſhe ſe her moſte dearebeloued ſonne hangynge bytwixte two theues / naked / wounded / ſcoꝛned of all men / crucyfyed / and deade, and then his herte perſed with a ſpeare: It was (I Pri.Reg.4.D. ſaye) a greate miracle that ſhe lyued. For the wyfe of Phinees the ſonne of Hely / the Judge of Iſrael hearynge that the arke of god was taken / ſhe beynge greate with chylde: ſodaynlye felle to trauayllynge. and foꝛ the greate and vehement ſoꝛowe the whiche that ſhe hadde foꝛ the takynge of the arche of god: ſhe chylded and dyed, and yet her ſoꝛowes and greate paynes ware no thynge ſo vehement and ſo greate as the ſorowes of the bleſſed virgyne Mary, nor ware to be compared to the ſorowes of the mother of Jeſu / whiche dyd ſe the bodye of her ſonne (ſignifyed by that arche) crucifyed by hys enemyes / and ſo put to the moſte ſhamefull death / whiche vyrgyne alſo the ſame nyght after that her ſonne was buryed: goynge thorowe the cytye of Hieruſalem / weapte ſo bitterlye and pitiouſlye / that all bothe men and women that ſe and herde her: ware prouoked to ſorowe and mournynge. Alſo that moſte encreaſed her ſorowes: that ſhe dydde ſe hym at his deathe, ſo bette / wounded / in greate thyrſte or dryneſſe / and coulde not helpe hym, and namelye ſo cruellye racked vpon the croſſe / there nayled / and after his deth his herte perſed with a ſpeare. Theſe ware her ſorowes / and aboue theyſe ſhe was compelled to entre in to an other mannes houſe, and there to continue in ſorowe and mournynge. And ſo the mother of god / the quene of heuen / and the ladye of all the worlde was ſuſteyned with the almes and charitye of other men. But why wolde oure lorde ſuffer her to haue all theſe tribulacyons? bycauſe he intended to exalte her after her deathe aboue all creatures in glorye, whiche excellente / ſingular and vneſtimable gyfte, he wolde not gyue to her for the merites of any other perſone (for the rewarde of glorye / ſhalbe gyuen after a mannes awne merytes and deſeruynges, and not for any other mannes merytes) And therfore he wolde haue hys bleſſed mother ſubdued to harde lobours / paygnes / and ſorowes in her ſelfe, in the moſte hyghe pouertye / in extreme vilytye and deſpection / in the moſte profounde mekeneſſe / moſte pure chaſtytye / moſte perfyte charitye / and in other lyke vertues and paynes, and ſpecyally in ſufferynge of paynes and ſorowes / that ſhe myghte go by the ſame waye / that her dearebeloued ſonne Jeſus dyd.

* * *

¶ A Leſſon.

Of this article we maye lerne to haue compaſſion of the affleccyon of our parentes, and to prouyde for them in theyr neceſſityes accordynglye to the commaundement of god, honor thy father and thy mother: and thys oure ſwete ſauyoure Chryſt taughte vs by his example. And herunto ſaynte Auſten ſayth: The tree of the croſſe vpon the whiche the mẽbres of Chriſt ware

Exod. xx. B

Sup Ioan. tract. C.xix.

nayled at his deathe, this tree (I ſaye) was alſo a chayre wherin our doctoure and mayſter Chryſte ſatte and taught vs. And a man to conforme hym ſelfe to this article ſhulde haue compaſſyon of the mother of Chriſte, or as I maye ſaye: of his owne dearbeloued lady and mother/our bleſſed lady Marie, as Chriſt hadde compaſſyon on her, and then praye thus.

¶ A prayer.

O Jeſu whiche for me crucifyed / hauynge compaſſyon of thy mothers ſorowe and compaſſyon / wolde diligentlye commende her to thy dearbeloued diſciple Johan, and alſo commende hym to her, I commende me vnto the and alſo all myne in that faythe and loue that thou commendeſte them togyther: meakelye beſechynge the, that for the tendernes of ſo great loue: thou woldeſt make me to come truelye and perfytely to thy loue, and thoroughe theyr prayer and commendacyon I maye be preſerued and kepte frome all aduerſytye and peryll, in the perylles and daungers of this worlde and lyfe. Amen.

¶ Howe the manhode of Chryſte compleyned hym ſelfe to be forſaken of god

The. lix. article.

The. lix. article is / when Chryſte ſayde hym ſelfe to be lefte and alſo forſaken of god. As the euangeliſte ſaythe frome the ſyxte houre of the daye vnto the neynth houre, that is / frome. xii. of the clocke vnto thre at after none, there was a greate derkenes ouer all the erthe, For the ſonne was in an vniuerſall eclypſe, whiche was agaynſte the naturall diſpoſycyon and order of the ſonne for that tyme, and therfore it was done by miracle, and by the onelye power of god. And hereunto ſaynte Auſten ſaythe for as moche as the innocenty lambe Chryſte / the true ſonne of Juſtyce dyd ſuffer the eclypſe of deathe, therfore thys vyſible ſonne / the moſte clere lyghte of all the worlde, hauynge compaſſyon of his creatoure and maker: withdrewe the beames of his lyght and hyd hym ſelfe / as thoughe he durſt not or wolde

Mat. 27. E

Li. 3. de ciuitate dei. ca. 15. B.

not beholde his maker hyngynge vpon the croſſe, nor ſe his moſt vyle and bytter death. And then about the .ix. houre of the day our ſauyour Jeſus cryed with a greate and lowde voyce. And that was (as Symon de Caſſia ſayth) for he ſuffred greate tormentes and paynes. Alſo for that he ſuffred greate wronge and iniurie. He cryed with a great voyce of the bodye/ but that was more by the vertue and power of his godhed: than of his manhed. He cryed with a great voyce for the great paynes that he ſuffred myght not preuayle agaynſt hym: but at his awne wyll. He cryed with a great voyce that they myght heare hym and knowe hym hyngynge vpon the croſſe, and at the poynt of deth: whom they wolde not heare ſwetely and deuoutly preachynge: but rather with a froward ⁊ obſtinate mynd euer deſpyſed hym. Jeſus cryed with a great voyce and ſpake his .iiii. word vpon the croſſe ſaynge: Heli heli lama hazaſtani: Theſe be wordes of Hebrewe and thus they be ſpoken in latyn: Deus meus deus meus: vt quid dereliquiſti me? My god my god: wherfore haſte thou left or forſaken me? Theſe be not the wordes of the godhed of Chriſt: for that ſuffred no payne it is vnpoſſible, as if the ſonne beame ſhuld ſhyne vpon a tree, and one perſon toke an ax or hatchet and dyd hut that tree: the ſonne beame ſhulde in no thynge be hurte therby, and ſo in lyke maner though the body and manhod of Chriſt ſuffred great paynes and deth: yet the godhed therin was in no thyng hurte/ ne yet ſuffred any payne, but Chriſt ſpake thus for his manhod whiche then ſeamed to be forſaken of god/ for it was ſubdued to intollerable paynes and moſt ſhamefull deth. Chriſt was lefte in great paynes./ that therby and for thoſe paynes we myghte be conforted of god. It was done by a greate miracle that the glorie whiche was in the hygher porcyon of the ſoule of Chryſte/ dyd not deſcende and redounde in to lawer parte of the ſoule: but was ſuſpended and letted: ſo that the lawer parte ſuffred all paynes aſmoche as is poſſible any creature to ſuffer without death. for it was hollye lefte to it ſelfe without all comforthe. whiche was not in the holye martirs in theyr martirdom and deth, for the comforth that they hadde in the hygher porcyon of theyr ſoule: dyd redownde vnto theyr ſenſes, ſo that theyr martyrdome and paynes was no greate payne to theym, but with greate ioye they ſuffred them, as it appereth in the lyues of ſaynt Laurence/ Vincente and many other. But oure ſauyoure Jeſus hadde none ſuche conſolation in his ſenſes: no helpe of

Libro. xiii.

Mat.27.

any perſone. but all lefte to ſuffer what ſo euer was put to hym, and that to the extremitie. And therfore he compleynethe hym ſelfe to be forſaken of god / whiche myghte not in dede be lefte of god / for the godhed was euer ioyned bothe to the ſoule and alſo to the bodye; but this he ſpake for vs / for he knewe that many of his electe membres ſhulde come to ſo greate tribulation: that it ſhuld ſeame to them that they were vtterly forſaken of god. Now bleſſed be our dearbeloued and moſte mercyfull ſauioure Ieſus, whiche fyrſt in his awne bodye for vs / and nowe alſo in vs and with vs it pleaſeth hym to ſuffer our tribulation: for the tribulation that we ſuffer for iuſtyce and for god, he reputeth it as hys awne tribulation for he ſaith: Cum ipſo ſum in tribulatione: I am with the good perſon in his trouble, and that is / that we ſhulde more ſurelye and faythfully truſte in hym. This payne when he ſayd hym ſelfe to be forſaken of god: was moſte greuous payne to hym aboue al the other, for without this leauyng: there ſhuld haue ben no payne, for who ſo is comforted by god: there is no torment that can be paynfull to hym. Chriſte ſayde twyes: My god, and that was to ſhewe the vehemence of his ſorowe both in ſoule and in bodye. And herunto ſaynt Bonauenture ſayth. He cryed with a great voyce for he felte great ſorowe / and ſpecyally for the great vnkyndnes of man, for though he ſuffred for al mankynde: yet there were very few preſent there that toke fruyte therof at that tyme, as the thefe that hange on the ryghte hande / and the glorious virgyne that was full heuye there by the croſſe, ſo that our lorde myght wele ſay: Why haue I ſo vaynly and without fruyte ſubdued my ſelfe to ſo many great paynes and to deth? O bleſſed lady what ſorowe had thou when thou harde thy ſonne crye ſo? He cryed alſo with a great voyce / for the ſynne was great whiche was the cauſe of all that miſerie, thoſe paynes and deth. For as ſaynt Ambroſe ſaith: He wepte and ſorowed for the ſynne and miſerie of them: whoſe nature he had taken.

Pſal. xc.

¶ A Leſſon.

Of this article we may lerne howe to haue a recourſe to our lorde in all our tribulations, and by our prayer compleyne and ſhewe to hym our deſolation / that it wolde pleaſe hym to beholde our troubles and helpe vs, for ſo our ſauyour Chriſt in his troubles and ſorowes / cryed vnto god his father / ſaynge: My god my god why haſt thou forſaken me, whiche as the gloſe ordinary

Sup pſal. 21.

narie ſayth) was not onely a compleynte: but alſo a prayer, as it appereth in the pſalme of the whiche theſe wordes be taken/ for there it is ſayd thus: Deus deus meus reſpice in me quare. &c. O god my god beholde me/ why haſt thou forſaken me. Alſo ſaynte Paule ſpeakynge of the prayer of Chriſte: ſeameth to ſpeake of this prayer ſaynge: Qui in diebus carnis ſue preces cum clamore valido et lacrimis offerens: exauditus eſt pro ſua reuerentia: Oure ſauiour Jeſus in the dayes and tyme of his mortalitie offerynge prayers to his father with a greate crye and with teares: was harde for his reuerence.

Pſa.21 iuxt lxx.inſprek.

Hebr.5.B. .11.[illegible]

¶ A prayer.

O Lorde Jeſu Chriſte the ſonne of the lyuyng god whiche at the.ix.houre of the day for me moſt wretched hyngynge vpon the croſſe/ cryed to thy father with a great voyce ſayng: Heli heli lamahazaſtani: That is: My god my god why haſte thou forſaken me: graunt to me that in all my trouble and anguyſſhe I may cry to the my lorde god with the greate voyce of my herte that ſo thou neuer ſuffer me to be reproued/ as lefte and forſaken of thy mercy. Amen.

[illegible]

¶ Howe they gaue hym to drynke: vinegre or aſell. The.ix.article.

THe.ix.article is the drynkynge of vineger, for Jeſus after all the forſayd paynes and labours beynge thurſtye or drye (for then all that was written of Chryſte in the lawe of Moyſes or in the prophetes/ ware fulfylled, excepte one/ that was writen in the pſalme: In ſiti mea potauerũt me aceto: In my thyrſte they gaue to me vineger to drynke) therfore Jeſus to fulfyll all the ſcripture: he ſayde: I am drye. Not ſo to be vnderſtande, that Jeſus therfore was thirſty/ and therfore they gaue to hym vineger to drynke: bycauſe it was ſo wrytten before by the prophet: but bycauſe god knewe longe before/ that Chryſte ſhulde be drye, and alſo that the Jues or the ſaugiours ſhulde gyue hym vineger to drynke, therfore our lord wold haue it writen by the prophet, and ſo in this thirſt of Chriſt that ſcripture was fulfylled, and ſo in lyke maner vnderſtande all the other prophecies of Chriſt. Chriſte ſayd: Sitio: I thyrſte. And this was his.v. worde that he ſpake on the croſſe, for after

Pſal.68.

Johan.19.

his longe and continuall labour and payne had all the nyght before and alſo that ſame day vnto .iii. of the clocke at after none, alſo for his effuſyon and ſheddynge of ſo moche blode, and for hangynge ſo longe vpon the croſſe in the heate of the day, it was no meruell thoughe he ware drye, and of this the prophet alſo ſayth in the perſon of Chriſte: Aruit tanq̃ teſta virtus mea: et lingua mea adheſit faucibus meis: My vertue or ſtrength of my body was as dry as a ſhell/ and my tonge clyued faſt to my chekes for drynes, and therfore he myght wele ſaye: Sitio. I thriſt. For they that be let blode: be more drye then other men, but our ſauyoure Ieſus was let blode that daye, both in ſcourgyng/ beatyng crownyng with thornes and crucifyeng, beſydes his ſweatyng. therfore it was no meruell if he were drye. Saynte Bernarde entreatyng this article ſayth: O good Ieſu why doſt thou crye and ſay: Sitio. I am thriſty. Doſt not thou knowe that thyne aduerſaryes wyl miniſtre and gyue vnto the: vinegre for thy drynk where as thou gaue them drynke in the deſerte when they were thriſtie? And he anſwereth in the perſon of Chriſte ſaynge: I thriſte and feruently deſire the conuerſyon of ſynners, the teares of penaunce/ of compunction/ of compaſſion/ and of inwarde deuotion. I thyrſt your helth and the redemption of all ſoules. Therfore that Chriſte dyd here expreſſe his greate drynes/ was not without great miſterie. For he dyd not ſay: I thyrſt, for that he deſyred any wyne or yet vinegre/ whiche he knewe that they ſhulde gyue to hym. But what drynke (ſuppoſe you) dyd he deſyre, whiche is the founten of the lyuely and holſome water, the veyne of lyfe/ the ryuer of all pleaſure/ the floode wateryng the heuenly paradiſe. Surely he thriſted and deſyred our helth/ that is: by his thyrſt he deſyred our thirſt, that is/ that we ſhulde deſyre and thyrſt god the well of lyfe. Alſo I thyrſt (ſayth Chriſt by ſaynt Bernarde) all you that goeth by this way/ that ye wold attende and ſe/ if there be any ſorowe lyke vnto my ſorowe/ that by compaſſyon ye myght hurt your hertes/ for this day my herte was opened for you. O good Ieſu, thou complayneſt of thy thyrſte: but thou ſpeakes not of thy croſſe: thou ſuffreſt pacyently the crowne of thornes, thou forgetteſt all thy moſte greuous woundes and deſpyſynges, the Iues and the gentyles/ they thirſted thy blode and therfore they crucifyed the/ but thou thyrſted theyr helth/ and therfore thou wold dye for them, as if Chriſt ſhuld ſay the helth of your ſoules doth more tormente me: then all the paynes of my bodye. But when Chriſte ſayd: Sitio. I

Pſal.21.

Auſt.xx.B

thyrſt

thirſt, anone they gaue to hym no good nor holſome drynke: but vinegre, for as the euangeliſt ſayth: Erat ibi vas aceto plenū.&c. There was a veſſel ful of vinegre, and they fylled a ſponge with the vinegre / and wounde it aboute with yſope / and faſtened it to a rede and ſo put it to his mouth. This they dyd firſt / for therby was the ſcripture fulfylled that ſayd: In my thirſt they gaue me vinegre to drynke. Secondly to ſignifye the malice of the Jues whiche went out of kynde from theyr olde holy fathers / for as ſaynt Auſten ſayth: The Jues ware as vinegre declynynge frome the good wyne of the patriarkes and prophetes, in to vynegre / that is in to malice and crueltye, hauynge craftye / deceytfull and malicyous hertes. Theſe Jues ware conueniently ſignifyed by that veſſell full of vinegre / for they were full of iniquitye / hauynge theyr hertes lyke to a ſponge full of poores or hooles, ſo theyr hertes ware full of many falſe deceytes and malycyouſenes.

Joh.19.f.

Pſalm.68.

Sup Joh trac.C.xix. C.

¶ A Leſſon.

Of this article we may lerne to beware that we do not offer vnto Chriſte to drynke bytter wyne or mirre with gall. For as then the Jues and ſaugiours dyd to Chriſte: ſo do nowe a dayes euyl chriſtians gyue to Chriſt a bitter drynke: for where as Chriſte thirſteth and deſyreth the helth of theyr ſoules, they offer to hym the bytternes of theyr ſynfull lyfe. Tho chriſtians that beleue wele and werke or lyue euyll: they gyue to Chryſte wyne mixte with gall, for they mixte the wyne of true fayth with the mirre or gall of euyll conuerſacyon, in as moche as by theyr euyll lyfe: they ſclaunder the church and ſpecyally nowe a dayes euyll prelates, our lorde amend them. This mixtyng of drynke may be alſo taken in a good ſenſe, As ye ſhall ſe in the prayer folowynge.

¶ A prayer.

O Jeſu whiche thirſtynge our helth wolde haue vinegre and wyne mixte with mirre and gall offred and gyuen to the to drynke: make me worthelye to offer to the the wyne of deuotion mixte with the mirre of mortifycacyon of my ſenſualytie / and with the gall of contricyon for my ſynnes, & that I neuer drynke of the vinegre of infidelitie or of ſclaunder / thoughe I taſte of any ſclaunder, that is: ſuffer wrongfully any ſclaunder. Amen.

¶ The conſummacyon and end of the paſſyon of Chriſte. The .lxi. article.

The .lxi. article is the end and conſummacyon of the hole paſſyon. for when Ieſus had taken or taſted of the vynegre. He ſpake the .vi. worde vpon the croſſe ſayinge: Conſummatum eſt: It is done or ended. as if in the taſtynge of that vinegre the fulnes of his paſſyon and paynes was conſummate and ended, or els that taſtynge done: all that was prophecyed of Chriſte that he ſhulde ſuffer: was ended, onelye deth excepte. And therfore as our heed and capteyne Chriſt ſufferynge the bytternes of his paſſion for oure ſynnes perſeuered and continued pacyentlye vnto the ende/that is vnto that al that was ſpoken by the prophetes and ſcripture that he ſhulde ſuffer ware fulfylled, ſo we (if we wyll be the membres of this heade) ſhulde continue in perſeuerant pacyence in all oure aduerſytyes and troubles/ſo that we myght come to the ende of all our troubles, our moſt benigne ſauiour Ieſu beyng our gyyde, and that we myght ſay with Chriſte: Conſummatum eſt: That is: With thy helpe Ieſu and not by my vertue, I haue faught a good batell or feyght. I haue ended my courſe and kept my fayth. Then a thynge is ſayd to be conſummate: when all together is perfytly ended and gathered to gyther as it ware in a ſomme. So our ſauyour Chriſt after that he had ſuffred all the paynes that be ſpoken of before in the .lx. articles, ſo that there was no more to be ſuffred but death, then he gathered all them togyther as it ware in one heape or ſomme, and ſo offred them al to his father ſaying: Conſummatum eſt: That is to ſay: What ſo euer ſcripture ſayde that I ſhulde ſuffer: I haue done it/perfourmed and ended it. The werke of my paſſyon is ended whiche I offer to my father for the redemption of man kynde. Nor this conſummacyon was without naturall payne, as if a man hadde paſſed many greate perylles/daungers/and paynes/he can not lyghtly remembre and recompte them without a grudgynge to the bodye/thoughe on the other parte he be glad that he hath ſo eſcaped them. Suche a paynfull horror and grudgynge had Chriſt at this remembrance and no meruell/for he was as yet hangynge vpon the croſſe/to his no ſmall payne, and alſo this remembraunce and conſummacyon conteyned in it ſelfe virtually al the forſaid articles of the

Ioh. 19. F.

Secūda Tim. 4. B.

paſſyon

more heuy than the erth, more harde than ẏ ſtone, and more cloſe and ſtynkyng than dead menes graues/ for all theſe ware broken, moued and open by this voyce. And note here that amonge al the paynes that Chryſt ſuffered: this payne of death was moſt ſharpe and paynefull for as the Philoſopher ſayth. Death is the moſte 3. Ethi.
terrible of all terrible or fearefull thynges / and that is for the naturall inclinacion that the ſoule hathe to the bodye. Ca. vi.
But there is a more ſpeciall cauſe in Chriſte for as Damaſcen ſayth. His godhed was vnit and knyt, bothe to the ſoule/ and alſo to the bodye, Lib. 3. Ca. xxvii.
and therfore, that ſeparatiō of his ſoule from his body: was moſt paynfull to hym. Chryſte enclined and bowed downe his heade: to ſhewe vnto vs. iiii. thynges, that is. Fyrſte the greuouſe and i.
heuy burden that was laid vpon him. A man that is ouercharged or oppreſſyd with a heuy burden: is wonte to ſtowpe and bowe downe his heade. But Chriſte was oppreſſid with the heuy burden of our ſynnes as ſait Petre ſayth. Peccata noſtra ipſe pertulit Pri. Petri.
in corpore ſuo ſuper lignum. Chriſte bare our ſynnes in his bodye ſcdo. D.
vpon a tree, that is the croſſe. Alſo Chriſte ſayth by the prophet. Conuolute ſunt iniquitates et impoſite collo meo. The iniquites or Tren. prio: C.
ſynnes be folden or lappid vp to gether. and laid vpon my necke, and therfore no meruel though he bowid downe his heade to ſhew vnto vs what heuy burden he bare. Secondely he enclined his ii.
heade to ſhewe his pouertie, for Jeſus the ſon of god at his death was ſo pore that he had no place where to reſte his head, and therfore he bowyd it downe. Thyrdly to ſhewe to vs that meaknes is iii.
the way to glorie euerlaſtyng. Herunto Hugo ſayth. We ſhall returne vnto the heuenly cuntre: by the waye of meakenes. And the wiſeman ſayth. Viam ſapientie monſtrabo tibi. &c. I ſhall ſhewe to Pro. 4. B.
the the way of wiſdom. and I ſhall lead the by the pathes of equitie: which when thou arte ones entred in to: thy feet ſhall not letted nor thou runnyng ſhal haue any let or obſtacle. This waye is the vertu of meakenes, for as Chriſt ſayth. Qui ſe humiliat: exaltabitur. Luc. 18. C.
He ẏ meaketh hym ſelfe ſhalbe exalted, ⁊ as ẏ ꝓphet ſayth. Non habitabit in medio domus mee qui facit ſuꝑbiam. The prowde Pſal. C.
perſon ſhall not dwell in my houſe. Forthly Chryſte enclyned his heade to gyue thankes to his father for the victorie he had, for by iiii.
his death: he diſtroyed death. And hereunto ſaynt Paule ſayth. Abſorpta eſt mors in victoria. Death is deſtroyed by the victorie 1. Cor. xv.
and triumphe of Chryſt. And in the ſame place. Deo gracias qui fecit nos vincere in domino noſtro ieſu Chriſto. G. Ibidem.
Thankes be to god that hath gyuen to vs the victorie ouer death by our lorde Jeſu Beda. li. vi: Sup. Lucā capi. x C.

Chriſte. And note here after ſumme doctours. that the ſame houre that our fyrſte adam dyd ſynne / our ſeconde adam Chryſte gaue vp his ſpirite. and ſo the ſame houre that the fyrſte adam by his ſynne ſubdewed hym ſelfe and al his poſteritie to death, the ſame houre this ſecond adam by his death diſtroyed death eternall ſo that none of his electe chyldernne ſhalbe ſubdued there vnto. And the ſame houre that paradiſe was ſhyt frome our fyrſte adam: the ſame houre Chriſte openyd paradyſe to vs.

¶ A compaſſion and a contemplacion of the death of Chriſte.

Saynt Bernard entreatynge this artycle sayth on this maner.
I am ſory and haue cōpaſſiou vpon yͤ my lorde, kyng,
mayſter and father yea my good brother and moſt belouyd Ieſu,
Serbo. regū more amyable and ſo belouyd aboue all women whoſe arowe or
primo. D. dart hath not turne backward / thyne arowes ben very ſharpe /
Pſal. C. xix thy doctrine is valiant and myghtie, thy ſermon and worde is
Heb. 4. C. quicke and leuely of moche efficacitie and vertue, more perſynge
than any two edged ſwerd / entryng thorough. euen to the deuidyng
a ſonder the ſoule & the ſpirite. Alſo thy ſhyld neuer declined
from the batell, for thou haſte crowned vs with the ſhylde of thy
grace and of thy good wyll. The ſpear of thy prayers neuer turned
bac word, for yͤ prayed for thy enemies yͭ they ſhuld not periſh.
How more then doſt thou praye for thy fryndes and ſaruauntes.
Thou art ſtronger than the lion, yea thou art yͤ lion of the tribue
Apoc. 5. B. or ſtocke of Iuda, that haſte ouercumme the raumpyng lion that
Pria. Pet. 5. C. runnyth all ouer, ſearchyng whom he myght deuoure. Thou art
Pſal. xviii. more ſwyfte than the egle. For thou as a giant had great ioy to
runne in the waye / to fulfyll the miſterie of thy incarnation, vnto
the tyme yͭ thou as an egle dyd prouoke thy byrdes to flye. Thou
ſpred the wynges of thyne armes aboute vpon yͤ croſſe. and flyyng
ouer vs: thou toke vs / lefted vs vp, and bare vs vpon thy ſholders
with greate ſtrenght: vnto thy holie habitacle / vnto the houſhold
Luce. 15. B of thy father, where, for the fedyng of thy ſhepe and drāme, that
was loſte. and by thy paſſion founde agayne: thou madeſt a great
feaſt and ioyfull to thy fryndes and neyghboures, thy holy aungels,
makyng to them greate ioy for the conuerſion of a penitent
ſynner. And though thou be ſuche a myghtie and noble ꝑſon yet
thou waſt condempned vnto the moſt ſhamefull death, and ſo thy
ſpirite commendyd in to the handes of thy father, and thy heade

enclined and bowed downe: thou gaue vp thy ſpirite. O all ye that deſyre to ioy in our lorde cumme I beſeach you and ſorowe with me. Take hede and behold our myghtye and ſtrong Dauid, how he is all to rent with wheppys behold hym, whom we moſt deſire, and whom the aungelles deſire to behold, how he is ſlayn in our batell. Wher is thy red roſy colour? where is thy beautie? where ſhall thou fynde faytnes in thy brouſed bodye? Behold, our dayes haue decayed and fayled, the dayes (I ſay) of our moſt benigne Ieſu which onely is the day without all derknes. And his bones haue waxed drye as a fier brande, he is cut downe as the graſſe: and his hart hath wydred away, he was lyfted vpon the croſſe and very greuouſly hurt and brouſed. And though he was thus ſhamefully and vilenouſly arayed outwardly: yet he kepte his beautie and fayrnes inwardly. Therfore faynt not for hym in thy trobles, for the Iues and gentylles that ſee this perſon hangyng vpon the croſſe (which in hym ſelfe was more beautyouſe than all the chyldrene of men) they (I ſay) onely beholdyng outward thynges: ſee hym/ hauyng nother beautie ne yet fairnes, for his face was more lyke to a lepre than a clene man, and all the diſpoſicion of his bodie was then very deformid and foule to beholde, yet of that deformytie of our redemar: dyd iſſew and flew out/ the price of our beautie/ of our inwarde beautie I mean/ In parte we haue ſhewed vnto you now the deformitie & blaknes or fowlnes of the bodie of moſte amyable Ieſu, but his inward beautie there is no man that can declare/ for in him reſtith and inhabiteth the hole diuinitie or godhed/ let vs therfore be contented to be deformed in our bodie outwardly with our ſauiour Ieſu ſhamefully deformed/ let vs conforme our ſelfe in our bodye to the body of our true vine Chriſt: that he myght reforme the body of our mortalitie vnto the bodie of his clernes and glorification.

Pſal. C.i.

Pſal. xliiii.

O death moſt to be belouyd. O paſſion of Chriſt, moſt to be deſired. O meruelouſe miſteries, what is more meruelouſe thã that death ſhuld gyue lyfe? wondes: ſhuld cure and heale, blode ſhuld purifie, and that ſorowe ſhuld enflame and kyndle loue? The openyng of his ſyde: doth cople & ioyne hert vnto hert. Alſo what is more meruelouſe than that the ſonne in the eclipſe or darked by clowdes ſhuld ſhyne more clere and bryght? the fier extincte, doth more enflame and kyndle the hert/ the ſhamefull paſſion doth glorifie and make gloriouſe, thirſt or drines: maketh one dronke. Nakydnes: doth cloth with the garmentes of vertue/ the handes faſt nayled: doth louce vs/ his feet nayled: done make vs to rũne, Chriſt yeldyng his ſpirit: doth gyue to vs lyfe/he dyyng vpon the tree: doth call vs to heuen/the ſonne of god is lead to death, he is ſmiten/buffetid and beat: that is our victorie, he is crowned with thornys: that cam to breake the thornys of our ſynnes/he was bownd: that lowſeth them that be bounde, he was hanged vpon a tree: that reyſeth them that be fallen downe/the well of lyfe: hath vinegre offeryd to hym for his drynke/health is wounded/lyfe dieth, pitie is ſcourged for the ſynner/wiſdom is mocked lyke a fole/treuth is ſlayne as a lier/Juſtice is dapned for a wicked perſon/mercy is vexed for an infidell, ſwetnes is made dronke with gall, life is deade for the deed man. All this is the ſayng of ſaynt Auſten. By the premiſſes ye may perceyue that Chriſte ſuffred death/he iuſte and ryghtuouſe: for vs vnryghtuouſe, he ſuffred death, for vniuſte perſons, by vniuſte perſones, with vniuſte perſons, for vniuſte cauſes/and vnder vniuſte iudges/and alſo with vniuſte paynes and tormentes. Beholde therfore thou deuote ſoule in to the face of thy ſauiour Chriſt, and ſee in hym/how he dyd beare and ſuffre the payne of the croſſe that thou ſhuld folow hym in bearyng the croſſe/his bodie was naked, for our example that we ſhuld make our confeſſion openly or plainly and nakedly to our goſtlyfather without all clokyng or hydyng and excuſyng of our ſynnes/his armes was ſpred abrode vpon the croſſe redy to embrace the in a token that he wyl gladly receyue the vnto his grace, if thou forſake thy ſynne, he was faſt nailed both in handes and feet: that thou ſhuld perſeuer and continue in his loue and ſeruice/his hart was alſo openyd, for the effuſion of the price of our redemption/As ye ſhall ſee in the next article.

Sermone. C.xiiii, de tpe.

¶ Here folow .iii. leſſons.

THe fyrſte leſſon of this article is that we ſhulde dye with Chriſte, that is from the worlde and ſynne if we wyll lyue with hym in glorie eternall. And here vnto ſaynt Paule ſayth. Si commortui ſumus cum Chriſto: et conuiuemus. If we dye with Chriſte we ſhall lyue with Chriſte. And in an other place. Mortui enim eſtis et vita veſtra abſcondita eſt cum Chriſto in deo. ❧ ✠ ☙. Ye be deade fromme the worlde and all

Secu͂da Tim. 2.C.

Coloſ.3.A.

vayne oꝛ tranſitoꝛie thynges, and your lyfe is hyd with Chꝛiſt in
god. The ſecond leſſon is, that it is very good and pꝛofitable, to ii.
ſay deuotely thoſe .x. pſalmes, cōmonly called the pſalmes of the
paſſion, which Chꝛiſt ſayd in his prayer hangyng vpon yͤ croſſe
foꝛ without doute, who ſo reades oꝛ ſayes them deuoutly ſhal finde
great confoꝛthe. Thyꝛdlie euery chriſtian at his death ſhulde vſe iii.
and keape the foꝛſaid .v. thynges, that Chriſt dyd at his death, he
dyd pray, crie, weape, commendyd his ſoule to his father, and
gaue vp his ſpirite. So we at our death ſhulde pray/ crye to our
loꝛde foꝛ his helpe, at leſte in hert, wepe foꝛ our ſynnes by trewe
contricion/ commend our ſoule to god, and to gyue vp our ſpirit,
that is with a good will to dye and ſo to confoꝛme our wyll to the
will of god. A man to confoꝛme hym ſelfe to this article: may ofte
remembꝛe theſe leſſons with yͤ pꝛemiſſes ſayd in this article/ and
pray as foloweth.

A Leſſon

O Bliſſed Ieſu which foꝛ me, dyeng vpon yͤ croſſe, dyd commend thy ſoule to thy father: graunt to me that I may ſpiritually ſo dye to the and with the in this life: that it wold pleaſe the at the houre of my death to haue my wretched ſoule recōmendyd to the, which liues and reignys with god the father and the holy ghoſt woꝛld without ende. Amen.

The openyng of Chriſtes ſide and hert with a ſpere the .lxiii. Article.

THe .lxiii. Article is the openynge oꝛ wondyng of
Chriſtes hert with a ſpere. Foꝛ at yͤ death of Chriſt Mat.27.K
there ware ſhewed many miracles, as yͤ derknes of
the sōne, yͤ cuttyng of yͤ veyle in yͤ temple, yͤ rentyng
oꝛ bꝛeakyng of the ſtonys, the openyng of the monumentes
oꝛ graues, the conuerſion of the noble man and capiteyn
Centurio/ the conuerſion of the thefe & of many other, that ſeyng
theſe great thynges that ware done, knocked vpon there bꝛeſtes/
in ſygne oꝛ token of penaunce, and returned homewardes, his
moſte heuy mother there abidyng with a fewe women with her.
The Iues then bicauſe it was the ſabboth euyn, that the bodyes
ſhulde not remayne vpon the croſſe on the ſaboth day (foꝛ that ſabboth Joh.19.K.
day was an high day and feſtfull with them) they I ſay be-

ſought Pilate that theyr legges myght be broken and ſo taken downe of the croſſe / then camme the ſawgyours and brake the legges of both the theuys. And when they camme to Jeſus, and ſaw that he was deed alredie: they brake not his legges, for as the legges of the paſchall lambe ware not broken: no more ware the legges of Chriſt, that is the true lambe of god / and in that was the ſcripture fulfylled that ſaith. Os non comminuetis ex eo. He ſhall not breake a bone of hym. But there cam one of the ſawgiours with a ſpere / and dyd thruſt Chriſt in to the ſide and forthwith there came out blode and watre. This ſawgior was called Longius and he was blinde or at leſt his ſight was but weke and what tyme he had thruſt Chriſt to the hert with his ſpere: yͤ blode runnyng downe by the ſpeare vnto his handes, he (not knowing the vertue therof) touched or rubbed his yen with his blody hādes and ſo had his ſyght clerely gyuen to hym. Alſo of this blode and watre: all the ſacramentes of yͤ churche haue theyr efficacitie vertue and ſtrenght, as by theyr meritorious cauſe. As the mayſter of the ſentence ſayth and all doctours. And though at that tyme the deed bodye of Chriſt could feale no payne: yet yͤ Jues did this thing of a great malice and to the great rebuke of Chriſt, for they ware not ſaciate and content with the obprobries / rebukes and paynes that they put hym to in his lyfe: but that alſo they wolde put hym to more and ſo perſew hym after his death. And for that cauſe this wondyng of Chriſtes ſyde is taken here for a ſpeciall article of Chriſtes paſſion / for all yͤ cruelties / ſhames and deſpites that be done to yͤ deed corpes or corſe / be acompted as if they ware done to the perſones lyuyng. As ſomtyme the bodyes of deed perſones: be drawen / hangyd / headyd, quarteryd, or burned: for the correction and puniſhment of ſuche defawtes as thoſe perſones dyd in ther liues. And though Chriſt that tyme deed, felt not that wounde of his ſyde: yet the bleſſyd virgyn his mother felt it, for that ſpere then dyd perſe her moſt ſorowfull ſoule / as ſaynt Bernard ſayth, truly. O bleſſid mother, than the ſwerde of ſorow did perſe thy ſoule: when that cruell ſpere openyd thy ſon ſyde, after his death. His ſoule then was not preſent with his bodye. But thy ſoule myght not be departed from it, for yͤ ſoule is rather there where it louyth: than where it gyuith life / & ſo not without great cauſe, we ſay that thou art more than a martyr, for the effecte of compaſſion in the: dyd exceade the fealyng of all bodilye paynes.

Exo.xii. G
Joh.19.F.

Super diſt.
2.4.ſent.

¶ Of the miracles that ware done at this tyme: we ſhall
ſpeake, in the begynnyg of the thyrd parte of this
myrrour / boke or / treateſſe.

Of this wounde of the ſide of our lorde/ the deuote and holy ſaynt Bernard ſaith thus. O good Jeſu, thy ſide was wou̅ded and openid: that we myght haue entrance or a way to cumme to the. Thy hert was wou̅ded: that we abſolued from al outward trobles and buſines myght reſte and abyde therin. It was alſo wounded: that by that viſible wounde: we myght ſee the inuiſible wounde of thy loue/ for who ſo euer feruently loueth, he is wounded with loue. And how myght his burnyng loue be more clerelie and openly declared to vs: but in that ẏ he wold not onely haue his bodie outwardly woundyd: but alſo haue his hart wounded with a ſpere/ therfore this bodely wounde: doth ſhewe to vs his ſpiritual wounde of loue. Ariſe therfore thou ſpouſe of Chryſt, as a doue buyldyng thy neſt and reſtyng place in the creapnes of this hole or wounde there watche co̅tinually as a ſparow fyndyng thy neſt/ there hyd thy birdes of chaſte loue with the turtyll. Joyne or put thy mouth to that wounde: that thou may ſucke or drawe the watre of helth from ẏ fou̅tayns of our ſauiour. This is ẏ wel that ſpryngeth in ẏ myddeſt of paradiſe/ whiche doth make frutefull the deuoute hertes and plentiouſly doth watre all the world. This is the doore that was made in the ſide of the arke of Noe/ by the which dyd entre all tho beſtes ⁊ men that ware ſauyd from the vnyuerſall flode. Studie and laboure therfore with all thy diligence to haue a recourſe vnto the holes of this ſtone and vnto the caue or den in this ſtony wall both now in this life and alſo at thy death/ there to reſt and hide thy ſelfe/ that thou myght eſcape the daunger of the wode lion the deuyl, and alſo that thou myght fynde there plentiouſe paſture and fode to thy eternall comforth.

¶ And here note that Chriſt dyd ſhedde his blode. v. tymes this day for vs. Fyrſt in his prayer, when he ſwet blode. Second, in his ſcourgyng. Thyrd, in his crownyng with thornys. Fourth, in his naylyng to the croſſe, and. Fyfth, in the openyng of his ſyde as ye haue herde before.

¶ Here folow.ii. Leſſons.

Hyrſte leſſon of this article is this, that whan we be deade with Chriſte from the worlde and from all ſynne then alſo we ſhuld be wounded in our hert with the ſpere of charitie ſo that we myght ſay with ẏ ſpouſe in her canticles. Vulnerata charitate ego ſum. I am wounded with ẏ ſpere of charitie. Saynt Auſten alſo deſired to be wounded with this ſpere ſayng. I beſech the my lord and

Canti.2.A. iuxta.70.

loꝛd and kyng, my moſt ſwete Jeſu foꝛ thy moſte holye wondes, which thou ſuffered vpon the croſſe foꝛ our health, from ẏ which that moſt pꝛecious blode ran out wherwith we be redemyd. J beſech the (J ſaye) to wounde this my ſynfull ſoule foꝛ the which it pleaſyd the to dye. Wounde it J beſech the, with the fiery dart of thy moſt myghtie loue and charitie. Nayle faſt my hert to the with the nayle oꝛ dart of thy loue, that my ſoule may ſay vnto the, J am wounded with charitie/and ſo ſoꝛe wounded: that from this wounde of thy loue there myght runne the full riuers of teares/ both nyght and day, both of cotricion/compaſſion and deuocion. Smyte J beſeach the good Jeſu this moſte hard ſtynt my ſoule, with the myghty and ſharpe ſpear of thy loue: that it may myghtilie entre in to ẏ inwardnes oꝛ deapnes of my hard hart. ii. The ſecond leſſon is that we ſhuld receyue the ſacramentes of the churche with that intent and deuocion: as if they cam then from the ſyde and hert of our loꝛde, foꝛ that wounde of his ſyde: was as the dooꝛe wherby ẏ ſacramentes of the churche com from Chꝛiſt to vs. Foꝛ as of the ſyde of our fyꝛſt Adam ſleappynge, his wyfe Eua was foꝛmed and made: ſo of ẏ ſyde of our ſecond Adam (that is Chꝛiſt)ſleappyng by death vpon the croſſe was foꝛmed the churche/the ſpouſe of Chꝛiſt. By this woūde as by a doꝛe of loue ſaynt Auſten dyd entre when he ſayde, Longyne hath openyd to me the ſyde of Chꝛiſt with a ſpear / and J haue entred therin and there J ſurely and quietly reaſt. The nayles and the ſpear crie to me that J am truly reconſiled to Chꝛiſt: if J loue hym.

Aug°.ſup. Joh.tract. Ca.xx.

In Manu-ali.Ca.23.

¶ A pꝛayer.

O Jeſu which foꝛ me wold haue ẏ ſyde of thy deed bodie openyd, from whens cam plentye of blode and watre foꝛ our health & comfoꝛth: wounde(J beſeach the)my hert with the ſpear of thy charitie, ẏ J may woꝛthely receyue thy ſacramētes, which flowed out of that thy moſt holie ſyde. Amen.

¶ How the bodie of Chꝛiſt was taken downe of the croſſe the.lxiiii.Article.

The.lxiiii.article is the takyng downe of Chꝛiſtes bodie from the croſſe. Foꝛ after that our ſauiour Jeſus had gyuen vp his ſpirite vpon ẏ croſſe: that was about the ix.houre of the day: the bodie of Chꝛiſt hang ſtyll vpon the croſſe vnto euenſong tyme / and there abode and taried our bleſſid ladie and other.iii. women ſittyng by the croſſe / and not knowyng what to doo, they wold haue taken downe the bodye / and haue buried it; but they had no ſtrenght therunto, nor yet ſuch inſtrumentes as ware neceſſarie for that purpoſe. And to departe leuyng the bodie vpon the croſſe: they durſte not / and there to tary or abide yͤ nyght drawyng nygh: they myght not. Behold and conſidre (thou deuote ſoule) in what perplexitie they be in and haue compaſſion on them with all thy herte. And as they ſat thus in troble and heuines there cam Joſeph of yͤ citie of Aromathya ſomtyme called Ramatha, where as Helchana and Anna the parentes of the prophet Samuell dwellyd. This Joſeph was a riche man and of noble blode and alſo he was a ſenatour / and had great office in yͤ courte of the emperour, a good man in hym ſelfe and in yͤ ſyght of god, iuſte to his neyghbour, a diſciple of Chriſt, but ſecreate, for feare of the Jues, he had a truſte to come to the kyngdome of god for he dyd in no thyng conſent to the councell and thoſe maliciouſe actes of the Jues. And as ſaynt Hierom ſayth yͤ fyrſt pſalme was made of hym. Beatus vir. &c. This holie Joſeph ſtrenghthed thorow theffuſion of Chriſtes blode (all feare ſet a part) went boldly vnto Pilate, not fearyng the malice of the Jues, nor yet the powre of Pilate, and aſked of hym the bodie of Jeſu, for a great treaſure, for he preferryd that bodye aboue all erthly treaſures though they be neuer ſo preciouſe. Pilate merueyld that Jeſus was ſo ſoon deed, and called to hym a capten of an hundreth men, and aſked of hym if Jeſus ware deed / and whan he knew the trewth by that capteyn: he gaue the bodie to Joſeph. And then Joſeph bought a fayre lynyn clothe for to wrap Chriſtes bodie therin. And ſo Joſeph came, not now as a ſecreat and preuy diſciple of Chriſt: but an open diſciple of Jeſu. And alſo there cam with hym Nichodemus, which before tyme cam priuely vnto Jeſus in the nyght for feare of the Jues. but now all feare ſet a parte he cam with Joſeph and brought with hym / of myrre and aloes about an hũdreth pownde weight. to anoynt and dreſſe the bodie of Chriſt before his buryng. And when they cam nyghe to the place where Chriſt hang: they kneled down / and dyd worſhyp our lorde. And our ladie perceyuyng that they cam to take downe her ſõnys bodie (as riſyng frõ death) her ſpirit began to quicken, and ſo our ladie receyuyd them at theyr cõmyng reuerently. And forthwith they prepared them ſelfe: to take down the bodye, and our ladie healped as moch as ſhe myght. One drewe the nayles out of his handes / an other ſuſteyned the bodie that it ſhulde not

Prio regũ. pri. A.

St Math. Ca.27.

fall downe, our Lady ſtandyng: lifted vp her armes on heyght, redy to receyue the body when it ſhuld com downe, and as ſhortly as ſhe myght touche hym: ſhe drew his heade and his handes vpon her ſorowfull breſte embraſyng and ofte kyſſyng his wondes wherwith ſhe culde not be ſaciate, and what tyme the bodie was taken downe: this bleſſed Lady toke his heade and his ſhulders in to her lappe, and Mary Magdlene, toke his feet, remembryng what grace and comforth ſhe founde by them and all the reſidue that ſtode about: greatly lamentyd and morned his death.

The lamentacion and mournyng of our Lady.

In libro de plãctu virginis.

Saynt Bernard ſpeakyng of this lamentacion of our Lady, ſayth. She lifted vp her handes on height, embraſynge and kyſſynge the body of her ſonne / but her ſonne dyd not embraſe her agayne for his armes ware to ſtiffe or ſtarke therunto. And then that bleſſid virgyn ſeyng ſhe culd haue none other ſolace dyd kyſſe with a great and faruent deſire his woundes and the blode that ran from his woundes. In ſo moch that the face of this ſorowfull Lady was made all blodie with the blode of her ſonne ſlayne which thyng in it ſelfe was very pittifull and moch lamentable to behold, that is, that ſo noble a bodie ſhuld be ſo ſhamefully entreated, as though it had ben the moſt vile carion / and yet in truth: that bodie myght neuer fall to corrupcion, for the godhed was continually ioyned therunto / which keapte it from al corrupcion. And for this cauſe / this article is nowmbred among the articles of Chriſtes paſſion though this bodye when it was deed felt no payne, but yet this bleſſid virgyn at this time ſuffred the payne for ſhe was there preſent with other deuote women. And then Ioſeph meakly deſired our Lady / that ſhe wolde ſuffre ẏ body of her ſōne to be anoynted and wrapped in the lynen clothes, and ſo to be buried, but ſhe refuſyd to be ſo ſhortly departed from her ſonne, & when they wold haue buried hym: ſhe wold haue retayned hym, and ſo there was a godly and a pitiouſe cōtencion betwixt them. And at laſt though not gladly: yet reuerently, ſhe ſuffred them to take the bodie at theyr pleaſure. Then this bleſſid virgyn weapt without comforth, and ſo ſuch aboundaūce of teares flowed from her ien, that it myght be ſuppoſed. that all her bodie ware turned to watre. She waſhed her face with tearis and alſo the deed bodie of her ſonne & ſpecially his woundes, and alſo the ſtone vpon the which the bodie was layd when it was waſhed. And it is ſayd that her teares don yet appere and may be ſeen vpon yͤ ſame ſtone which is in the entraũce of the churche of the holy ſepulcre. She waſhed and dried his blody woũdes, and kyſſed them and oftymes ſhe beheld his moſt holie face/his woũdes and his heade, and there ſhe ſee the prickynges of the thornys, and how the heare was pulled from his berde and alſo his heade/ſhe beheld his face (I ſay) how it was defoyled with blode and the ſpittynges of the Iues and ſo ſhe culd not be ſaciat with ſeyng and weappyng/her ſorow myght be perceiued: but it culd not be declared as it was: but ſhe felt it to the extremitie.

* * *

Here folow.iii.leſſons.

The fyrſt leſſon of this article is that the faythfull people i.
receyuynge the bodie of our lorde in the ſacrament of the
aulter: be compared to them that toke hym of the croſſe/and it is
more, to take him in the ſacrament of the aulter: than downe from
the croſſe, for they that toke hym of the croſſe toke hym onely in
there armes and handes, but we receyue hym in to our mowthes
and hertes. And as they dyd weappe that bodye in a fayre lynon
cloth: ſo ſhulde we receyue hym in to a pure hert and clene conſci-
ence. The ſecõd leſſon is, that when we be com to that perfection ii.
that we be deed to the world, and to all ſynnes, ſo that our bodie
be deed (as ſaynt Paule ſayth of Abraham and Sara) then we Ro.iiii.D.
may ſumwhat releaſe of the rigor of our penaunce and croſſe, ſo
our lorde wold not diſcend from his croſſe in the tyme of his lyfe:
but when he was deed he ſuffred his body to be taken downe. The
thyrd leſſon is, that we ſhuld gladly take Chriſt of the croſſe with iii.
Ioſeph. Aſlong as the ſynner continueth in ſynne: as moch as is
in hym he byndeth Chriſte and nayleth hym faſt to the croſſe. For
our ſynnes ar the cauſe why Chriſt was crucified. But as ſhortly
as we be turned by true penaũce vnto chriſt: we lowce him ⁊ take
him of the croſſe and receyue hym bytwyxt our armes and hãdys
as Ioſeph dyd. And as ye ſee, that he which hath an other man
bitwixt his armes may doo with hym what it ſhall pleaſe hym, if
the other man reſiſte not: ſo the penitent ſynner embraſing Chriſt
in his armes of loue: may doo with Chriſte, and get of hym what
ſo euer he requireth to his ſoules health. For Chriſt wyll not re-
ſiſte the penitẽt. For he is more redy to giue grace: than the other
is to receyue it. And a man to conforme hym ſelfe to this article
ſhuld ofte remembre theſe leſſons, and pray thus. A prayer

¶ A prayer.

O Ieſu which for me a wretched ſynner, after thy death wold haue thy bodie taken downe from the croſſe by Ioſeph and Nicodemus, and ſo be anoynted and dreſſed with ſwete oyntmẽtes and ſpices, wold be wrapped in fayre lynen clothes: graũt to me worthely to receyue thy bleſſed very leuyng bodie in the ſacrament of the aulter, as if I ſhuld take hym of the croſſe, and ſo to anoynte hym with the oyntmentes of vertues, that I may continually keape hym in a pure hert and chaſte bodie. Amen.

¶ Of the buryng of Chriſtes bodie the .lxv. Article.

THe .lxv. and the laſte article is the buryinge of the
bodie of Chriſt. For after it was taken of the croſſe/
and dreſſyd with ſpices and ſwete oyntmentes and
alſo wrapped in fayre lynen clothes as we ſayd before:
then they went aboute to bury hym. And the
time paſſing: Ioſeph meakely deſired our Lady that ſhe wold
ſuffre the bodie to be buried before that the ſaboth day ſhuld entre,
for then it ſhuld be vnlawfull for them to doo any ſuch labour
or buſynes. And then our lady very gently and diſcreatly ordred
hyr ſelfe to them, and ſo croſſyng and bleſſing that body though
with great ſorow: yet reuerẽtly ſhe ſuffred them to take the body
Ioh.19.D. and bury it. And as the Euangeliſt ſayth. *Erat in loco vbi crucifixus*
eſt ortus, et in orto monumentum nouum. &c. In the place
where Ieſus was crucified: there was a garden, and in that garden:
a new ſepulcre or graue cut or hewen out of a rocke of ſtone,
Math.27.B. and it apperteyned to the ſame Ioſeph. And in this new tumbe:
they buryed the bodie of Ieſu. And here ſayth Simon de Caſſia,
that Chriſt prayinge dyed, and after his death: he was put in a
Li.xiii.in fine. garden, that by his prayer and death: there myght ſprynge to vs
the plantes of vertues of his inuiſible garden/ and that therby
we myght deſerue to entre the garden of heuenly pleaſures,
moch more pleaſaunt than that garden of paradiſe that was prepared
of god for our fyrſt parentes in the eſte part of the worlde.
Ibidem. This new ſepulcre alſo was conuenient for our new Adam, that
his buriyng myght reanſwear to his incarnacion. For when he
was incarnate: he was put in to the wombe of a virgyne, where
neuer man was before/ nor ſhuld be after hym and ſo was he put
in a new graue where as neuer man was put before. Alſo he was
buried in an other mãnys ſepulcre for he had none of his owne/

nor wold haue. For he ẏ came to gyue hym ſelfe to the comforthe
of man: wolde haue no erthly thyng propre to hym ſelfe. It was
not conueniēt for hym that cam to gyue vs heuenly thynges, that
he ſhulde labour for any propertie in erthly thynges, and therfore
he made poore for vs from his natiuytie vnto his death: dyd kepe
a poore life, and free from all propertie in worldly thynges. He
was alſo buried in a ſepulcre of ſtone, this ſtone ſignified Chriſt, 1.Cor.x.A.
vpon the which ſtone is ſtabliſhed ẏ ſure foundacion of our faith. Math.16.
Alſo he was buried in a ſtone: for many miſteries. This is the C.
ſtone that gaue watres plentiouſly vnto the people of god in the Nu.20.B.
deſert. This is the ſtone that gaue furth riuers of oyle vnto Job.
This is the ſtone vpon the which a man is exalted and fixed in
the tribulacions and anguiſhes of his hert, to his great comforth
and defence, if he cum therto by ſure fayth. This is the ſtone that Pſal.lx.
is the refuge and comforth vnto penitent ſynners / that be full of Pſal.C.iii.
prickes (that is, contricion for theyr ſynnes) as the hurchen is full Pſal.139.
of prickes. This is alſo the ſtone: agaynſte or vnto the which the
yong ſpryng of our ſynnes be caſte and all to cruſhed and broken
or deſtroyed, that is, our euyll cogitacions / at the begynnyng of
them, or fyrſt mocion before they encreaſe in vs they ſhuld be caſt
agaynſt this ſtone, remembring the deth and burying of Chriſt,
and ſo auoyde and deſtroy them. In to this ſtone they put the body
of Chriſt which was the lorde and gyuer of lyfe. And when they Math.
had buried hym then Joſeph rolled or put to the dore of the ſepulcre xxvii.G.
a great ſtone and ſo departed. As Simon de Caſſia ſaith, this Li.xiii.in
ſtone put to the doore of the ſepulcre: doth ſignifie the infidelitie fine.
of the Jues, and the hardnes of theyr hertes, for nother they wold
ceaſe from theyr euyll workes, nor yet leaue theyr obſtinate and
froward hertes. This ſtone was put to the ſepulcre: by ẏ handes
of men: but it was remouyd by aungelles / to ſignifie that by his
owne euyll deades a mam may fall to obſtinacie and heardnes of
hert. But that can nat be remouyd but by the power and vertue of
god. If the queſtion be mouyd why this article is nombred among
the articles of the paſſion of Chriſte / ſeyth Chriſte beynge
deed ſuffred no payne therby? It may be anſweryd that one of the
miſeries of our corrupt nature is, that the body will putrifie after
the death, and therfore it muſt be buryed. And though this reaſon
haue no place in Chriſt, for his body ſhuld neuer haue ben putrefied
/ as the prophet ſayth. Non dabis ſanctum tuum videre corruptionem.
Thou ſhall not ſuffre thy holie ſonne to ſee the putrefaction Pſal.xv.
of his bodie: yet for aſmoche as the Jues had brought this

body of Chriſt to that cõdicion, that it ſeamed neceſſarie to bury it, and alſo that the Jues wolde nat haue ben otherwiſe conten, excepte it had ben buried: therfore it is cõueniently accompted as an artycle. And alſo for that, there folowed this buryyng .ii. great thynges/ that is the lamẽtacion and mournyng of our Lady and the other women, and alſo ẏ watche and keapyng of the ſepulcre.

In libro. Trenor.

Fyrſt(I ſay)for the lamentacion of the bleſſyd virgyn and other women, by whoſe lamentacions ware fulfylled the lamentacions that the prophet Hieremy wrote vpon the death of the good kyng Joſias. The ſorowful mother of god myght fyrſt direct her wordes to the father of heuyn and ſay. Alas, my lord god, why haſt thou gyuen to me a ſon to die ſo miſerably, and ſo to leaue me behynd hym al deſolate and ful of ſorowe and heuines. &c. Secondly ſhe myght ſpeake to Gabriel ẏ archaungell. O Gabriell where is the glad tidynges that thou ſhewed to me? I fynde no ioy: but moſt bitter ſorow. Thyrdly ſhe myght ſpeake to Johan the euangeliſte and to other women that ware with her. and ſay/ if ye loue me, if ye haue any compaſſion of me: I charge you that ye bury me with hym. These and other like, this ſorowful mother myght haue ſayd.

Math. xxvii. B.

The ſecond thyng that folowyd this buryyng: was the watche and keapyng of the ſepulcre by the ſaugiours. And hereof the euangeliſt ſayth thus. Altera autem die que eſt poſt paraſceuem dixerunt principes ſacerdotum et phariſei ad Pilatum. Domine recordati ſumus ꝙ ſeductor ille. &c. The next day after good friday/ the princes of priſtes and the phariſeis cam to Pilate and ſayd. Lord, or ſir, we remembre that this deceyuer ſayd, whyle he was yet aliue. After. iii. dayes. I wyll ariſe agayne. Commaunde therfore that the ſepulcre be made ſure and keapt vnto the thyrd day, leſſe paraduenture his diſciples come and ſtele hym a waye and ſay to the people that he is ariſen from death. And then the laſte erroure ſhalbe worſe than the fyrſt. This the Jues dyd fyrſt to ſhewe the malice of theyr hertes.

Li.xiii.in fine.

And therefore Symon de Caſſia ſayth. This is a great iniquitie of men, a great enuy of the Jues. that they do nat ceaſe to perſue and falſly accuſe ẏ innocent deed, callyng Chriſt after his death, a deceyuer/ and that alſo they ſpake before the iudge, which had prouyd the contrarie/ they had don to moche before in ẏ they falſly accuſed hym in many thyngs and moreouer by theyr importune clamoures and cryynges had made hym to be cõdempned vnto a moſt ſhameful death.

Ibidem.

Secondly. they dyd thus for theyr owne excuſaciõ. For as ẏ ſame Simon de Caſ. ſayth. It is ẏ cõdicion of an enuiouſe ꝑſon: euer to ſpeke euyll euyl of that perſon whom he hateth, and though he haue ſlayne or hurte that perſon whom he ſo hateth: yet he wyll neuer ſpeake of hym, but with obprobriouſe and euyl wordes, that therby he may be Judged to be good and ryghtuouſe: for aſmoch as he yſeweth that perſon that was euyll and vnryghtuouſe, and ſo he cloketh, hideth and coloreth his enuy by falſe crymes that he putteth vpon the innocent. But for al that, the conſcience of ſuch euyl perſones be euer more in feare for they knowe that they do euyll/ but bycauſe they wyll not haue theyr malyce knowen: they ceaſe nat to falſly accuſe theyr enymy alſo after his death. And ſo theys falſe Jues euer repete theyr falſe accuſacions: bycauſe they wold nat be noted as confounded. O blynd malycιouſe people. In all theyr euyll deades agaynſt Chriſte they go to the Judge Pylate, that theyr iniquitie and ſynne ſhuld ſeme as iuſtice: bycauſe it is doon by auctoritie. And they called hym Domine, that is lorde, but they wold neuer obey to hym with theyr good wyl. It is the propertie of malicιouſe and froward perſons to prayſe hym byfore his face whom they hate in theyr hertes, and that is to brynge theyr purpoſe to paſſe. ¶Then Pylate ſayd to them, Habetis cuſtodiam. Ite cuſtodite ſicut ſcitis. Ye haue there the watche men, take them and goo and make the ſepulcre as ſure as ye can. As if he ſhulde ſay after Rabanus. It myght be ſufficient to you that I haue cōſentyd vnto the death of this innocent, from hens fourth do what ye wyll, your errour ſhall reſte vpon your ſelfe. And then they went and made the ſepulcre ſure with watch men and ſealyd the ſtone. ¶This was doon for .ii. cauſes. Fyrſt to ſhew the foliſhenes of the Jues. And herunto ſaynt Hillarie ſayth. ¶The feare that the Jues had of the ſteylynge of Chriſtis body; the watche men and the ſealyng of the ſtone: be a teſtimonie and a witnes of ẏ infidelitie and folyſhnes of the Jues. Was it not a great foliſhnes of them/ to watche and ſeale his ſepulcre that a lytil before that tyme commaũded a ded man to riſe out of his ſepulcre/ the which was .iiii. dayes buried. Secondly this was doon for the more ſure teſtimony of the truthe that is of the reſurrection of Chriſt. And herof Criſoſtome ſayth. Conſidre and note well here how the Jues agaynſte theyr owne myndes doo labour to ſhewe and proue the truth agaynſt them ſelfe. For this theyr acte is a manifeſte and ſure proue of ẏ reſurrection of Chriſt. And thus we may proue it. ¶The ſepulcre was ſealed and ſurely keapte w̄ ſaugiours: ergo/ there culd be no crafte or decepte. If theyr ware no decepte: ergo Chriſt is ſurely riſen/ for there is the ſepulcre, ⁊ the body is gon.

Math. xxvii. G.

Thōs ſup. Math .27.

Super. Math. in fine.

Thōs ſup. Math .27.

¶Here folow.iii.leſſons.

i. Fyrſt Leſſon is that we ſhuld be the folowers of Joſeph, in that, that when the bodye of Chriſte is receyued of us and wrapped as we ſayd before: then we ſhuld lay it or put it in a new ſepulcre cut out or hewen out of a ſtone / that is we ſhuld put it in our ſoule deckyd and beautiſed with the ymage of god, renewed and ſtabliſſhed in Chriſt, which is the ſure ſtone, ſo that we may Cank.3.B. ſay that is wrytten in the canticles. Tenui eum nec dimittam, J ii. haue hym J holde hym and J wyll not leaue hym. ¶The ſeconde Leſſon is this that as our lorde was tormentyd crucified / deed, lamentyd or mournyd and alſo buryed: ſo we ſhuld lament hym iii. by compaſſion and compunction. ¶Thyrd leſſon is for riche men, which by the example of Joſeph ought to couer the nakydnes of Chryſt in the poore men, and ſo bury Chriſt in the ſepulcre of his herte by charitable werkes doyng to the poore people.

¶A prayer.

O Jeſu which for me at the houre of complen wold be buryed in a ſepulcre lamentyd and keapte: graunt to me that thou my lord god may be buryed in the ſepulcre of my hert and there lamentyd and keapt that J buried with the: may deſerue to com to the glory of thy reſurrection. Amen.

¶Here endyth the ſeconde parte of this Glaſſe or Myrrour.

¶Here foloweth the thyrd parte / that is the concluſion of this Myrrour. Which is diuided in to.xi.Chaptres.

¶Fyrſt we ſhall declare unto you certen Myracles, & ſpecially, x. that were done, ſom of them at the death of our lorde, and ſom of them after his death.

The fyrſt Chapitre.

¶Of the fyrſte Myracle.

The fyrſt Myracle was the eclipſe or derknes of the ſon/and of this, the euangeliſte ſaith thus. A ſexta autem hora tenebre facte ſunt ſuper vniuerſam terram vſque ad horam nonam. From the ſexte houre vnto the.ix. houre of the daye there was derknes ouer all the worlde or erthe. And this derkenes or eclipſe was nat naturall, but onely by miracle. And that we may proue by.iiii.reaſons. Firſte by reaſon of the long enduryng of the ſame for the eclipſe of the ſon naturally may neuer endure by.iii.cōtinual houres as this was. Second reaſon is bicauſe it was ſo vniuerſal for naturally there can be no eclipſe of the ſon ouer all the erth, for the mone that lettyth the lyght of the ſon from vs for the tyme of the eclipſe:is not of ſo great quantitie as is the ſon nor yet as the erth and therfore it can nat take away ẏ lyght of the ſon from al partes of the erth, but this derknes or eclipſe was ouer all the erth, ergo it was nat naturall. Thyrd reaſon is for the age of the mone, the mone at that tyme was encreaſyd.xiiii.dayes, and ſo it was almoſt at the full mone. But it is impoſſible that there ſhuld any eclipſe of the ſon naturally in the oppoſicion of the mone or it beyng at the ful/for then the mone is in the Eſt when ẏ ſon is in the Weſt. And alſo euery naturall eclipſe of the ſon is the coniuncion or chaunge of the mone. Forth reaſon is this, for in this eclipſe:the mone at nyght turnyd and mouyd toward the Eeſt, and the ſon towardes the Weſte, which can neuer be naturally/ergo this eclipſe was by miracle. But for what cauſe/god wolde ſhewe this miracle then: doctoures done aſſigne.v.cauſes. Fyrſt for the compaſſion of the elementes, which myght nat beare or ſuffre to ſee the iniurie that was done to there creatour and maker. Secondly to ſhewe that Chriſt was the gouernar of all creatures. And here vnto ſaynt Gregory ſayth. This wondre or miracle was ſhewed/that it ſhulde be knowen that he which ſuffred death was the gouernar of all thynges. Thyrdly. It was to ſhewe the blyndnes of mānys reaſon, and here vnto Simon de Caſſia ſayth. Derknes was brought ouer all the world:to ſhewe ẏ ignorance of all the world, for the world wold nat knowe the ſon of god. Forthly for the obſtinacie of the Iues. For as the ſame Simon ſaith, the Iues ſuffred horrible derkenes, for they blynded in theyr hertes by malice: condempned the ſon of god. Fyftly, for the cōtemplacion of many ſecreat miſteries. And therfore ſaith ẏ ſame Simon This darknes beſides that/ẏ it ſhewed outwardly:it alſo mouyd the mindꝭ

Math.27. E.

i.

ii.

iii.

iiii.

Gloſa iter- linearis. & Math.27.

i.

ii.

iii. Libro.xiii.

iiii. Ibidem.

v. Ibidem.

of men to conſidre hygher thynges. for our lord wold merueylouſly compaſſe ẏ ien of men with thycke derknes: that theyr ſyght ſhuld not be wanderyng about outwarde thynges. but that they ſhuld entre in to theyr owne hertes & there cōſidre deaply ſuch thynges as ware don to the ſon of god and in the ſon of god, and ſo he turnyd the day in to the nyght ẏ they myght more diligently cōſidre the heuenly myſteries.

¶ Of the ſeconde Myracle.

Math. xxvii. F. THe ſeconde Myracle was cuttyng or rentyng of the
vayle of ẏ temple, which was immediatly after the
death of Chriſt. Of the which Mathew ſayth thus.
Math. xxvii. F. Ecce velum templi ſciſſum eſt in duas partes a ſummo
vſque deorſum. Behold the vale of the temple was
rent in to .ii. partes fro the top vnto the bottom. This vayle deuided
the part of the temple that was called holye: from that part
which was called holieſt of all, as we myght ſay in our church it
deuided, the body of the church: from the quere. And this veyle
i. was rent for many cauſes. Fyrſt for the contamination/ or (as we
Tho. in catena ſuper ſay) ſuſpenſion of that holieſt place of all other. For where before
no man myght entre in to it but the highe byſhop ons in the yere:
Luce. xxiii. now it was made open, and ſo was gyuen to the power of the Romanys
ii. to be contaminate and defoiled by them. Secondly, for to
Omelia. xxv. ſignifie the reuelacion and declaring of miſteries. For as Origen
Super. Math. ſayth. In the paſſion of our lord, when the veyle was rent: the ſecreat
miſteries was publiſhed and opened, which vnto that tyme
iii. was reaſonably hydde and couered. Thyrdly for the ſeparacion/
ſup. Math. in fine. diſperſion and diuiſion of the Jues. And hervnto ſaynt Hillary
ſaith, therfore the veyle of ẏ temple is rent: for that after this, the
people of the Jues ſhuld be deuided in partes, and ſhortly after:
they ware diſperpled ouer all the worlde. Alſo the honour and
Libro. vii. glorie of the temple with the cuſtodye of aungelles ware taken away.
de bel. Judaico. Ca. xii. Joſephus ſaith, that there ware ſtiryynges mouinges and
voyces hard in the temple, ſaiyng & cryenge. Let vs departe from
iiii. this place. Fourthly. to ſygnifie ẏ openyng of heuyn which vnto
Super. Mar. xv. that tyme was ſhut. And herto ſaynt Hierom ſaith. The veyle of
v. the temple was rent, that is, heuyn is openyd. Fyftly: to ſignifie
Thomas. the curaciō of our ſynnes/ Herunto Theophilus ſayth. The body
Super. Mar. xv. of Chriſt is ẏ temple whoſe veyle and garment: is his fleſhe, and
this veyle or fleſhe was rent for ẏ curing of our ſinnes. Or thus.

Our fleſhe or bodie is the veyle of our temple that is our ſoule, the vertue and powre of this fleſhe was rent in Chriſtes paſſion, from the toppe vnto the bottom, that is from Adam the fyrſt man vnto the laſte man that ſhalbe in the ende of the worlde for Adam was made hole by the paſſion of Chriſt, and his fleſhe is not now vnder the curſe of god or of the lawe, and after the general reſurrection we all ſhalbe honored with incorrupcion ⁊ immortalitye.

¶ The thyrd Myracle.

The thyrd Myracle was the erth quake / and therfore Math.
the euangeliſt ſaith, Et terra mota eſt. And the erth was xxvii. F.
mouyd or dyd quake. And that was for .iii. cauſes.
Fyrſt to ſhewe that it was not worthy to receyue in to i.
it this lorde. And therfore Hylarius ſayth, the erth dyd quake; for Super.
he was not able to take this deed body in to it. Seconde cauſe is Math. in
for the malyce of the Iues. Herunto Symon de Caſſia ſaith. It fine. ii.
was cōuenient that the erthe ſhulde quake: when the maker of the Libro. xiii.
erth dyd ſuffre death in his corporall bodie. The erth dyd quake
at the gyuyng of the law, to make them afraied to whom he gaue
the law and which ſhuld breake the law. The erth dyd alſo quake
at the death of Chriſt: that his vniuſt death ſhuld be knowen or
felt thorowe out all the world. Thyrd cauſe was to inſtructe the iii.
myndes of all faithful people, that they ſhuld feare god and know
and beleaue: that the iuſte perſon ſuffred death for the vniuſte, the
godly: for the wicked / the holy perſon: for ſynners, and the ſon of
god ſuffred death in his mortal bodie, for the redempcion of man.

¶ The forth Myracle.

The Fourth Myracle was the rentynge or breakynge of
the ſtonys. For the euangeliſt ſayth. Et petre ſciſſe ſunt. Math.
And the ſtonys ware rent or broken. And that was for xxvii. F.
iiii. cauſes. Fyrſte for therby was verified the ſayng of
the prophet Zachary. Scindetur mons oliuarum ex media parte ſui Ca. xiiii. A.
ad orientem et occidentem. The mount of Oliuete ſhalbe rent or
broken for the myd parte of it from the Eſte to the weſt. Second
cauſe is to ſignifie the great vertue of the worde of god. And here
vnto ſaynt Hillary ſayth. The worde of god and the powre of his Super.
eterne vertue doth diuide and breake all ſtrong ⁊ hard or myghty Math. in
thynges. Thyrd cauſe, was to confoūd the Iues. For as Symon fine. C. Libro. xiii.

de Caſſia ſayth. ¶The breakyng and rentyng of ſtones: is an open crye and an accuſacion of the inſenſible thynges agaynſte the Jues, that the gyuer of life and maker of all thynges is vniuſtly dampned. ¶The Jues dyd crie with lowde voice, crucifie hym, but now the ſtonys on theyr maner dyd crye by theyr partes broken as by theyr open lippys, that the Jues did wrong and ſo wher as the reaſonable men wold not anſwere for the truthe in this falſe condempnacion of Jeſu: the ſtonys rent or broken in theyr maner ſpake. ¶The .iiii. cauſe was to enflame the hertes of ſynners. For
Ibidem. as the ſame Symon ſayth. ¶The ſtonys rent or broken in theyr maner dyd prouoke the hard hartes of men, that they ſhuld be broken by contricion and alſo remembre hym that ſuffred ſuch paynes and paſſyon for them.

¶ The .v. Myracle.

Math. xxvii. F. THe .v. Myracle was the openyng of the ſepulcres or graues. And therfore theuangeliſt ſayth. Et monumenta aperta ſunt. And ẏ ſupulcres or graues ware openid. And this was for .iii. cauſes. Fyrſt to ſhew that the priſon of hell
ſup. Math. in fine. was openyd, for as ſaynt Hillary ſayth. ¶Then was the clauſures of death openyd. Secondly for the example of our reſurrection, For this was a token or ſigne that deed men ſhuld riſe agayne ac-
Ezech. 37. D. cordyng to the ſayng of the prophet. Ego aperiam tumulos veſtros. I ſhall open your grauys. Thyrdly for our ſpirituall inſtruccion. For hereby we be lerned that we ſhuld open the ſepulcres of our conſcience/by true and playne confeſſion that the carion and filthynes of our ſynnes may be ſeen and caſt out. And here note that the myracle before the death of Chriſt: was ſhewed aboue in the heuyns. For byfore his death: Chriſte was in a maner onely knowen in heuyn. But the myracles after his death ware ſhewed and done in the erth, for then began the knowlege of Chriſt to be ſpred abrode vpon the erth.

¶ The .vi. Myracle.

Math. xxvii. F. THe .vi. Myracle was the riſyng agayne of deed men. And therfore theuangeliſt ſayth. Et multa corpora ſanctorum qui dormierant: ſurrexerunt, &c. And the bodyes of many ſayntes which ware deed: aroſe, and cam out of theyr graues after Chriſtes reſurrection, and cam into the holy citie of

Hieruſalem.and apperyd to many. ¶This teſtimony of the riſyng of deed men is conuenient. Fyrſt for theyr nombre, for they ware many. Secondly, for theyr condicyon, for they were holy and the bodyes of holy ſayntes. ¶Thyrdly for the noueltye, for they aroſe after theyr death and buriyng. Alſo for the tyme, for it was after the reſurrection of Chriſt, for he was the firſt that roſe. Fyftly for the holy place for they cam into the holy citye. And alſo for that they apperyd to many perſones.

¶ The.vii. Myracle.

THe.vii. Myracle was the cōuerſion of moch people. Of the which the euangeliſt ſayth. Centurio et qui cum eo erant cuſtodientes Ieſum viſo terre motu et hijs que fiebant: timuerunt valde dicentes. Vere filius dei erat iſte. When Centurio (which was a capteyn of a.C.men) and they that were wͭ hym, watchyng and keapyng Jeſus, ſawe the erth quake and thoſe thynges which happened then: they fearyd greatly and ſayd, of a ſuerty this was the ſon of god. ¶This Centurio and his compaygney confeſſyd Chriſt to be the ſon of god, and this was don for.v. cauſes. Fyrſt for that he ſaw ſo many great myracles don, which mouyd hym to this confeſſion and fayth. Second was for the callyng of the paganes or gentylles to the fayth. Behold (ſayth Simon de Caſſia) a great miſtery, that in the Natyuitie or byrth of our lorde, and alſo at his death: the gentylles dyd preuent the Jues and cam to the faith before them. For at the byrth of Chriſt the.iii. kynges and greate wyſe men which cam from the Eeſt to worſhip Chriſte: dyd preuent the Jues at that tyme. And now at his death this Centurio with his compaigney of Rome, that cam from the Weſte: dyd alſo firſt beleue. ¶Thyrd reaſon was to reuok his errours. For now Centurio dyd glorifie god: that ſo had ordred his ſon to ſuffre death. He beleuyd in to god and glorified hym beyng ſory that he had obeyd to the preſident Pylate in ſo cruelly tormentynge the ſon of god and openly with his mouth he confeſſyd Chriſte to be iuſte and innocent: whom the maliciouſe Jues had falſly cōtempned as vniuſte and worthy death. In lyke maner dyd his compaigney ſayng the ſame with great feare ⁊ wondre, and ſo comming to the knowlege of true fayth: deſeruyd forgyuenes of theyr errours and infidelitie by the merit of the prayer of Chriſt, when he prayed for his crucifiers and ſayd. Father forgyue them: they

Math. xxvii. F.

Libro. xiii.

know nat what they doo. Forth reaſon is for to confounde the heretikes.
Super. Math.27. And therefore ſaynt Hierom ſayth. Note here that Centurio
a gentyll and pagane ſeyng Chriſte put to moſt ſhamefull
death, yet for all that ſeyng ſuch Myracles confeſſyd Chriſt to be
the ſon of god, and Arrius a chriſten man. And a preſt or doctor
in the churche of Chriſte, dyd blaſpheme Chriſte and ſay that he
was a creature ⁊ not the natural ſon of god. Fyfth reaſon was for
the informacion of vs chriſtians. Herunto ſayth the holy pope
Sermone. xiii. de paſſione. dñi. Leo. Euery man ſhuld tremble and be afraed in yͤ remembraunce
of the paſſion of his redemar Chriſt as Centurio was in yͤ ſyght
therof the hard hertes of men ſhuld be broken as ware the ſtones,
and they that be buried in the cuſtom of ſynne: ſhuld caſt away all
obſtacles ⁊ cuſtoms or occaſiōs of ſyn and without taryyng aryſe
vp, and com vnto the holy citie/that is to the church ⁊ there be reconſyled
and ſo appere to many perſones, that they may ſe and
know you truly riſen from yͤ death of ſynne vnto the life of grace,
and ſo that which was doon corporally at the paſſion of Chriſte,
may now be doon ſpiritually in our hertes and ſoulys by the remembraunce
of the ſame paſſion.

¶ The. viii. Myracle.

THe. viii. Myracle was the very blode and very watre
ranne out of Chryſtes ſyde after his death. For as the
Joh.19.F. euangeliſt ſayth. Iudei autē quoniam paraſceue erat. &c.
The Jues bycauſe it was the ſabboth euen, that the
bodyes ſhuld not remayne and contynue vpon the croſſys on the
ſabboth day (for that ſabboth day was an hygh day and ſolempne
feſt with them) they (I ſay) beſought Pylate that there legges
myght be broken and ſo taken downe of the croſſe. The Jues dyd
Libro.xiii. make this deſire to Pylate for. iiii. cauſes, of the which Symon
de Caſſia maketh menciou. Fyrſt, for the reuerence of there feſtfull
day. It was a meruelouſe ſuperſticion of the Jues (ſayth he)
that thought yͭ theyr ſabboth day ſhulde be violate and defoyled:
if the bodies of thoſe which ware condempned to death: ſhulde
hyng that day vpon yͤ croſſe, but they had no conſcience nor wold
ſe the cōtaminacion and defoylyng of theyr owne ſoulys, whiche
for enuy condempned the innocent falſly to death. Secondly it
was for the vnquietnes of the people, that the Jues alledged for
them to Pilate yͤ reuerence of the ſabboth day (but in theyr hertes
was hyd great malice) for they pretendyd that they wold haue his
body

body taken downe, leſſe the people ſhuld be truobled and vnquieted vpon the ſabbot day which is a day of quietnes/ but it was for the great ſignes and miracles that ware ſhewed at his death and after his death, and they thought that if the people ſhuld ſee the bodie hyng vpon yͤ croſſe: that therby they remembryng all theſe ſignes: ſhuld ſhortly be mouyd to inſurrection and agaynſt them that condempned hym to death. Thyrdly for that they wold haue no mo myracles ſhewed. For they ware afrayd that if he contynued long vpon the croſſe: that there ſhulde haue ben many mo myracles ſhewed. Forthly they dyd it to auoyde perilles, for they councelynge to gether: decreyd wiſely for them ſelfe corporally: that the bodies of the deed perſones condempned to death ſhulde not be ſuffred to hyng long, for the auoydyng of many perillys that myght hap. It is the cuſtome of wyſe gouernars of any cõmynaltie to remoue or a voyde that perſon quicke or deed by whome they feare any troble to com. And therfore the princes of the Iues deſyred Pylate, that theyr leggꝭ myght be broken, and ſo taken downe. And then the ſawgioures cam ⁊ brake the leggꝭ of the .ii. theuys, that was (as ſaynt Auſten ſayth) yͤ they myght the more ſhortly dye, and alſo for the commaũdement of the lawe/ but when they cam to Jeſus and ſe that he was deed all redy: they brake nat his legges. And that was for .ii. cauſes after Symon de Caſſia. Fyrſt for verifyng of the figure, for here of we had a figure bifore in the paſchall lambe, of whom it was commaũdyd that they ſhuld breake no bone of it. Nat ſo to be vnderſtand that/ that figure or commaundement was the cauſe that Chriſt bonys or legges ware nat broken: but contrary wiſe/ bycauſe that god had ſo prouided that no bone ſhuld be broken in Chriſt: therfore it was commaundyd and keapt in the paſchall lambe that was a figure of Chriſte. Secondly it was to ſygnifie a thyng in the miſticall body of our ſauiour Chriſte, that is, that the bonys of this miſticall body, which be the perfite men, ſhuld nat be broken or ouercum by ipacience in any tribulacion or aduerſite/ but that they ſhulde continue and abyde vnſuperable/ redy to ſuffre all thynges vnto the death. And though ſumtyme they be ouercum in body/ that ther body is taken and put to priſon and paynes: yet in mynde and good maners they be neuer ouercum nor broken. And therefore they brake nat Chriſtes legges. But one of the ſawgiours with a ſpeare dyd thruſt Chriſt to the hert, and furthwith there cam out watre and blode. This man was claled Longius, and he dyd thus for the pleaſure of the Iues which wold be

Sup. Joh. tractatu. C.xx.
Deut. 21. D
Joh. 19. F.
Libro. xiii.

Exodi. 12. G.

certified of his death. This Longyne was then a cruell and a
wicked man, but afterward he was conuerted and dyed an holy
martyr. It is ſayd that his ſyght was very feble, and as the blode
ran downe by the ſpeare from the hert of Chriſte by chaunche it
toched his yen: and furthwith he had his ſyght clerly, and ſo he
beleuyd in Chriſte, lefte his ſawgiourſhyppe, and inſtructe by
the apoſtles in the fayth of Chriſt: he leuyd an holie monaſticall
lyue by the ſpace of .xxxviii. yeares in the citie of Ceſary in the
county of Capadoce, and after that he had cōuerted moche people
to the fayth of Chriſt by his holie word and good example: at laſt
he was put to death for the fayth of Chriſte. And that watre and
blode cam out of the ſyde of Chriſte: it was done for .iii. cauſes.
Fyrſt for the multiplicacion of myracles. It was a boue nature/
and a very myracle that pure and very blode/ and pure and very
watre ſhuld com out of any deed bodie. And note here that this
blod and watre cam not myxte to gether: but fyrſt, very pure blod
Libro.xiii. and after that very pure watre. As Symon de Caſſia ſayth.
Tract.120. Secondly it was done for the vertue of the ſacramentes. For of this
wounde they had theyr efficacitie and vertue. And herunto ſaynt
Auſten ſayth ſuper Johannem/ the euangeliſt vſed here a very
good and a diſcreat terme ſayng. Aperuit latus eius. Non percuſſit
nec vulnerauit. Saynt Johan ſayth that the ſawgiour with his
ſpear dyd open the ſyde of Chriſt, he doth nat ſay that he ſmote or
wondyd it/ but opened it, that he myght ſhew that, that wounde
was as the dore of lyfe, from whens all ſacramentes haue theyr
vertue (as we ſayd in the .lxiii. article) with out the which ſacramentes
no man may entre in to ẏ eterne life, ſpecially if they may
be had. Thyrdly this was done to enflame our loue. And herunto
ſaynt Auſten ſayth. One of the ſawgioures dyd open Chriſtes
ſyde with a ſpeare: that by ẏ open wounde we myght ſe and know
the loue that Chriſt had in his hert to vs, and ſo therby loue hym
the more ſtrongly and faythfully.

The .ix. Myracle.

THe .ix. Myracle was the buriyng of Chriſt, for it was a
merueilouſe rare and a thyng neuer hard or ſeen; that a
perſon ſo vilely and rebukfully hangyd vpon the croſſe
as Chriſt was ſhuld be ſo honorally buryed of great and
deuote perſons/ as he was. Of this buriyng, ſaynt Johan ſayth.
Joh.19.G. Poſt hec rogauit Pilatum Ioſeph ab Aromathia, &c. After that

Chriſt was deed: Joſeph of Aromathy deſired Pylate to graunt and gyue to hym the bodie of Jeſu. This peticion he made, for iiii. cauſes. Fyrſt, for (as Criſoſtome ſayth) Joſeph ſuppoſed that the malice of ẏ Jues that they had agaynſt Chriſt/had ben endyd ſeyng that they had crucified hym, and therfore he went boldly to Pylate and aſked ẏ body. Secondly: bycauſe of his familiarytie that he had with Chriſt, for he was the diſciple of Chriſt though then it was nat openly knowen. Thyrdly, Joſeph was a good man and therfore he fearyd nat to do a good dede. Of his goodnes Symon de Caſia/ſayth. We may nat iuſtly reproue this Joſeph in any thyng: whome ſo ſeriouſly the euangeliſt Luke commendith ſayng. Ecce vir nomine Ioſeph qui erat de curio, vir bonus et iuſtus, Hic non conſenſerat conſilio et actibus eorum. &c. Behold (ſaith Luke) a man called Joſeph which was a noble man wordly, for he was of the ordre of the court/or of the councell of the emperour/a good man to god ⁊ iuſte to his neighboures. This Joſeph dyd nat conſent to the counſell and actes or deades of ẏ Jues agaynſt Chriſt/he dwellyd in Aromathy a citie of Jurie, and he truſted alſo and wayted for the kyngdom of god. Som ſayth he was decurio bycauſe he was a captayne ouer. x. men. And this office agreith to a miſtery, for he keapt the. x. commaundementes of god, and thus for his goodnes he was bolde to aſke of Pylate the body of Jeſu. Forthly it was for his dignytie, for as we ſayd before, he was a noble man and riche, and well accept with Pylate, and therfore he went the more boldly to Pylate: where as a poore mean man durſt nat be ſo bolde. And therfore we may ſay that it was done of the prouiſion of god that Joſeph ſhuld haue that riches and noblenes wherby he myght the more honorably burye the body of our ſauiour Jeſu. ⁊c. Of this we ſpake in the. lxiiii. artycle.

Omel. 84. Sup. Joh.

Libro. xiii. ppe finem.

Luce. 23.

Beda ſup. Lucam. Ca. 91.

¶ The. x. Myracle.

THe. x. Myracle or meruell was the watche ⁊ keapyng of the ſepulcre, for ẏ Jues deſyred of Pylate, that they myght haue ſawgiours to watch and keape the ſepulcre, which was a rare and a meruelouſe thyng, that he which was put to ſo vile and ſhamefull death: ſhuld be keapt and watched. And note, that I do nat take a Myracle here properly and in his moſt propre ſignificacion: but largely, as euery rare and vn wonte thyng ẏ is meruelouſe may be called ſo a myracle.

And of this maruell, we ſpake ſufficiently in the .lxv. article, of the ſecond parte. Of other myracles that ware ſhewed that tyme: ye ſhal ſe hereafter in the treates of Bernardyne of the .xii. meruelouſe fruites of the tree of life, and of the wonderouſe miſteries of the moſt holye croſſe. Alſo ye haue lyke myracles in the fyrſt parte of this boke in the fyrſt chapiter of the .v. particle. &c.

¶ Why Chriſt wold ſuffre ſo many and ſuch greuiouſe paynes for vs. Capi.ii.

Here ſum doctours aſſygne diuerſe reaſons / as it ware by a manere of recapitulation, or reherſynge of ſuche thynges as haue ben ſpoken byfore of the paſſion of our lord, ſayng that Chriſt ſuffred ſo many, and ſo greuouſe paynes for vs: for that, that he wold by euery one of them / take from vs ſom euyll, and gyue to vs ſom good thyng. Which thyng is to be diligently attendyd / and ſtrongly & alſo continually to be infixed and prynted in our hert. We deſeruyd by our ſynnes: eternall heuines, agaynſt the which our lord Jeſu in the begynnyng of his paſſion after his laſt ſupper did wyllyngly take ſo great heuines that he his ſelfe ſayd vnto his diſciples. Triſtis eſt anima mea vſq ad mortem. My ſoule is heuy vnto the death. And this heuines he toke vpon hym, that by it which he ſuffred inocently: he myght take frome vs that euerlaſtyng heuines which we had deſeruyd for our ſynnes, and alſo that he myght gyue to vs / eternal ioy and gladnes. Alſo we by our ſynnes deſeruyd to be perpetually ſubdued vnder yͤ power and thraldom of the dyuell and ſo to be committed to the eternall priſon of hell. But our lorde in his bleſſyd paſſion ſuffred hym ſelfe to be taken priſonar, that he by his ſufferyng innocently that captiuitie: myght therby delyuer vs from the power and captiuitie of the dyuell and alſo preſerue vs from that moſt darke priſon of hell, and reſtore vs vnto the libertie of the childerne of god. Morouer we by our ſynnes deſeruyd to be perpetually aſſociate and accōpayned with the dyuels and other dampned ſoulys. Agaynſt this our ſauiour Jeſu wold be aſſociat with theuys and wold be accompted as one of thē: that he myght bye vs from the cumpaygnie of dampned ſoulys and from the feloweſhyp of dyuels, and ſo to make vs the chyldern of god and felowes of aūgells. He to whom al the glorie of heuyn doth ſerue and which only of hym ſelfe is all beautie and glorie wold ſuffre ſhamys rebukes and mockynges: that he myght redeme vs from confuſion

Math.26.
D.

confuſion and eternall deriſion of dyuels and theyr rebukes, and alſo that he myght reuoke and bryng vs agayne to the glorie of heuyn which we loſt by our ſynne. He that onely hath power to louce and bynde, of his great mercy wold be bounde for vs: that he myght louce vs from the bondes of our ſynnes, and from al the paynes yͭ we deſeruyd by our ſynnes. And at laſt he ſuffred death innocently: that by his death he myght deſtroy our eternall death and alſo gyue to vs eternall lyfe in glory. And thus ye may vnderſtonde of all other paynes of Chriſte. For vniuerſally to ſpeake ther was no thyng vayne, no thyng vnprofitable ī al his paſſion, but euery payne that he ſuffred, was ordenyd to take away from vs ſum perpetuall euyll that we had deſeruyd by our ſynnes, and to merite and gyue to vs ſum eternal goodnes that we had loſt by our ſynne. And therfore ſaynt Auſten ſayth, Chriſt ſuffreth to my profit, he is heuy for me, he ſoroweth to my cōforth. And the cauſe of theſe is this, for he hath louyd vs eternally, and hath deſired to be louyd of vs agayne, for loue can nat be recompenſyd but by loue. And hereunto alſo ſaynt Bernard ſayth. Myght nat our creatoure and maker repare his creature agayne or redeme hym without that gret difficulty ⁊ hard paynes of his paſſion? yes he myght haue done it without payne, if it had ſo pleaſed hym. But he wold rather do it with his great miſerie and payne: to wyn the loue of man and to gyue hym many and great cauſes of loue. For this great difficultie and greuouſe paynes that he ſuffred for our redemption ſhuld moue that perſon to gyue hym thankes, which lityll regardyd the werke of his creaſion, bicauſe it was done ſo eaſly. What (thynke you) ſayd the vnkynd man, of his creacion? I was create and made lyghtly and frely, without any payne or labour of my creatour and maker, he onely ſpake the worde: and I was creat, as al other thynges ware. So the wicked vnkyndnes of man lytyll regardyng the werke of his creaſion: ſhewed there matter of vnkyndnes: where he ſhulde haue taken cauſe of loue. But now the mouth of thoſe wicked men be ſtopped. For now it is more clere than the lyght, what payne and labour thy lord god had (o vnkynd man) for thy redempcion. Of a lorde: he becam a ſeruant, where he was riche: he was made poore / he beyng god: toke vpon hym a mortall body, and the ſon of god: deſpiſed nat/ for the to be made yͤ ſon of man. Remembre therfore (thou vnkynd man) though thou were made of nought: yet thou wart nat redemyd of nought. In .vi. dayes god made all the worlde, and the (o thou man) amonges them all. But .xxxiii. yere he labored con-

Sup. Cāt. Serm. xi.

tinually with great paynes to werke the health and ſaluacion. What laboure had he in ſufferyng the incommodyties of our nature/as hunger, thyrſt/heat/colde/and ſuche other. What temptacions of the deuyll/ what ſlaunders/ rebukes/ deſpiſynges/ mockynges, beatynges with many greuouſe paynes, and at laſt moſt paynefull and ſhamefull death. Therfore thou man be no more vnkynd, but loue and thanke god, and haue compaſſion of thy creatoure/redemar and ſauiour. Amen.

¶ How Chriſte deſcendyd vnto the helles. The thyrd Chapitre.

After that our ſauiour Jeſus had gyuen vp his ſpirit, and ſo was deed: furthwith his ſoule vnit and knyt or ioyned vnto the godhed: deſcendyd vnto the helles, vnto the holy fathers that were there in priſon and there ſtode with them. Of this deſcenſion: Damaſcen ſayth thus. The ſoule of Chriſte ioyned to his godhed: deſcendyd vnto the helles, that as he had bifore, comforted them that were in the world aboue the erth: ſo he myght ſhyne and comforte them that ſat in darknes and in the ſhadowe of death. He deſcendyd to comforte the holy faythers/ to glad them and to glorifie them. For as ſhortly as he preſentyd hym ſelfe to them: they dyd ſe his godhed/ and ſo then they ware in paradiſe, that is, they had the clere lyght of the godhed: which is ioy and lyfe eternall. Of this deſcenſion alſo ſaynt Auſten in a certen ſermon ſayth thus. Anon as Chriſte had gyuen vp his ſpirit: his ſoule knyt to his godhed: diſcendyd to ỹ deapnes of helles. And whan he was cum to ỹ place of derkenes, as a victoriouſe captayne ſhynyng and terrible: tho wicked hell houndes and legions of derknes, beholdyng hym: begane to enquire and ſay. From whens cam this perſon, ſo ſtrong, ſo terrible, ſo ſhynyng and gloriouſe? That worlde which hath bene euer ſubdued to vs: dyd neuer ſende to vs ſuch a deed perſon. He neuer ſent to vs ſuche geſtes before this tyme. What is he, that ſo boldly entreth in to our iuriſdiction? And nat onely he doth nat fear our tormentes: but moreouer he dothe louce other frome our bondes. Beholde and ſee howe they whiche ware wonte to weape and more ouer vnder oure tormentes: nowe they rebuke vs and vpbrayde vs of theyr deliueraunce and ſaluacion. And nat onely, they in nothynge feare vs: but moreouer they threten vs. There was neuer deed men ſo proude ⁊ ſtubbourne

Libro. iii. Ca. xxix.

Sermone. C. xxxvii. de tpe. C.

borne agaynſt vs as theſe be. Nor neuer myght any priſoners in
captiuitie: be ſo glad and ioyfull as theſe be. O thou Lucifer our
captayne, why wold ẏ bryng this perſon vnto our place? All thy
myrth is paſte, all thy ioy is turned in to weapyng and ſorowe.
Whan thou dyd hang Chriſte vpon the croſſe: thou kneweſt nat
what dammage thou prepared for thy ſelfe in hel. After theſe com
playnyng voyces of theſe moſt cruell tormentoures of hell: there
was a greate multitude of ſayntes weapynge for ioy that ſayde.
Welcome our redemer, welcome our ſauyour, whom we daylye
and of long tyme with great deſire haue loked for and taried thy
cummyng. Thou haſte now deſcendyd vnto helles for vs, forſake
vs nat whã thou ſhalt returne agayne to heuyns. O deuote ſoule.
Conſider here howe tho holie fathers dyd ioy in the cummyng of
Chriſt, how they ware replenyſhed with great gladnes, al ſorow
and diſpleaſure vtterly excludyd. And ſo they ſtode in ſonges and Pſal.
prayſynge byfore god ſayng. Bleſſyd be he that is comin ẏ name C.xvii.
of god, our lord god hath ſhyned to vs. Thou art our god, our ſa
uiour, thou haſt dryuen away al derknes from vs, and thou haſt
louſed our bondes ẏ haſt broken ẏ braſon gates & the iren barres Pſal.
thou i thy great ſtrenght deliuers ẏ bond priſoners, and ẏ leades C.vi.
thy electe people frõ priſon, wͭ great ioy. Therfore now we laude
and worſhip the for euermore, and ſo they fell al proſtrate & wor
ſhypped hym. Than anſweryng to them our lord Jeſu ſayd. Aten
dite popule meus legem meam. O my people attende my lawe. Pſal.77.
Peace be to you and eternall ioy. I am your lord god ẏ brought
you out of Egipte. And many other thynges we may ſuppoſe
that Chriſte ſpake to them, of the which the goſpell maketh no
mencion. Alſo he ſaid, take hede and ſe, for I am your god, which
hath create redemyd and ſauyd you. It is written of me in the Pſal.xxxix.
hede or begynnynge of the boke: that I ſhulde do the wyll and
pleaſure of my father. And for your health I haue deſcendyd. I Pſal.87.
haue ben poore and in greate laboures from my yong age enten
dyng to the ſaluacion of your ſoules. They that ſhulde haue
ben my chyldernе: ware made ſtraungers to me, and haue made Pſal.xvii.
falſe lies vpon me. My frendes and negboures thought euyll Pſal.37.
agaynſt me. All that ſaw me: dyd mocke me. I was ſcourged all Pſal.xxi.
the day, and my betyng was in the mornyng. They haue diggyd Pſal.lxxii.
my handes and my feet, and they haue nombred all my bonys. Pſal.xxi.
They put gall in to my meate, & they gaue me vinegre to drynke. Pſal.68.
I haue ſleapte and ſlumberyd or dyed vpon the croſſe and my Pſal.iii.

Iſ. lxxxvii. bodye reſteth in hope of my reſurreccion, and ſo furth of diuers
Pſal.lxxi. other thynges which the prophetes wrote vpon hym. As ſaynt
Bonauenture ſayth In his meditacions of the lyfe of Chriſt. And
then al the holy ſoules anſweryd, bleſſed be ẏ name of thy maieſty
Pſal.lxxxix for euermore and all the erth myght be replenyſhed with thy maieſtie
Pſal.xC.3. and glorie. Amen Amen. For thou art made to vs a refuge
and a comforter for euermore. If thou had nat healyd vs: our
1.Pet.1.C. ſoules ſhuld haue abiden in hell eternally. But thou our lord god
Pſal.lxv. haſt remembred vs and haſt redemyd vs with thy preciouſe blode
thou haſt ſhewyd vnto vs thy face which the aungelles in heuyn
deſire to beholde. All the world myght worſhyp the our lord god
and prayſe thy holie name now and euer Amen. In ſuch laudes/
prayſynges/ſonges and ioyenges: ſtode the holy ſoules in limbo
patrum nygh vnto the tyme of Chriſtes reſurreccion, and there
was alſo with them a great cumpaignye of aũgelles ioyeng and
prayſyng god with them. And after this our lord toke thoſe holy
ſoules frõ hel wᵗ great ioy, and wᵗ great glory goyng byfore them:
brought them and put them in Paradiſe of pleaſures. And there
a lytyll while abydyng with them and with Enoch and Hely/
which ther knowyng hym: dyd worſhyppe hym and prayſe hym.
And then our ſauiour ſayd to them. It is time that I go and reyſe
my bodie. I will go and take it agayne. And all the holy fathers
fallyng doune proſtrate: ſayd, go ye our lord and gloriouſe kyng
and retourne ſhortly agayne if it ſhal ſo pleaſe you, for we gretly
deſire to ſe your gloriouſe bodye.

A prayer.

O Good Ieſu, thy vnſpekable pitie and charitie was nat yet ſaciate and content with thy death, but that thou wold viſite the clauſures of hell and redeme thy people there beyng in captiuite, therfore thy moſte bleſſyd and gloriouſe ſoule knyt to thy godhed, deſcendyd vnto the helles delyueryng thy elect people from ẏ derknes and ſhadowe of deth: I beſeach the O mercifull Ieſu that thy grace and mercy myght deſcende vpon the ſoules of our parentes/ bretherne/ſiſterne and all our kynſfolkes/ alſo vpon the ſoulys of our familiar aquayntance/benefactoures and al other that we be bounde to pray for and of al chriſten ſoulys, that thou wold delyuer them from ẏ paynes that they haue deſeruyd for theyr ſynnes, and that thou wold bryng them to eternall glorie, Amen.

¶ Of the reſurrection of our Lorde. The .iiii. Chaptre.

OUr Lord cummyng with an honorable multitude of aūgelles very early on the Sonday in the mornyng and reyſyng his moſte holy bodye from his ſepulcre: dyd cum furth of the ſame by his owne power ꝛ vertue it beyng cloſſe or ſhut ꝛ ſealid as the Jues left it. And hereof ſaynt Auſten ſayth. Our ſauiour Jeſus after his beatynges and ſcornynges after the drynke of vinegre and gall, after the paynes of the croſſe and his woundes, and at laſte after his death and deſcendyng to hell: in a new fleſhe and body but yet the ſame: he aroſe from death/ the ſecreat and hyd lyfe, and health reſeruyd in death: dyd riſe and cum agayne more beautiouſe and gloriouſe after his death. ¶Then was the age of Chriſte renuyd: as is in the Egle. ¶Then the Lion dyd reyſe his whelp. ¶Then the byrd called Fenix dyd lyue agayne. ¶Then the potter after that his pottes ware broken, of the ſame erth: made a newe pot, after his owne pleaſure. ¶Then Jonas cam out of the Whallys belye without hurte. ¶Then was the candelſtike coueryd with golde. ¶Then: (that is at this reſurrection) the tabernacle of Dauid that was fallen: was reyſed vp agayne. ¶Then the ſon ſhone, which byfore was in a cloude. ¶Then was the whete grayne or corne quickned: which caſt in to the erth was deed. ¶Then the Hart toke his hornes agayn. ¶Then Sampſon toke the gates of the citie and went vnto the hyll. ¶Then Joſeph brought out of priſon: was ordeyned and made the lorde of al Egipt. ¶Then the ſacke that is the body of Chriſt cut and rent in his paſſion: was now clad with glorie and ioy. Wherfore this paſchal ſolempnite is very greate and ſolempne. In the which Chriſt ariſyng from death/ dothe nat now die, or is nat now deed and death hereafter ſhall neuer haue dominion or power ouer hym. For god his father hath clothed hym with the ſtole of imortalytie and glory. And in this ſolempnitie: we haue example of our reſurrection, the hope and truſt of the heuenly cuntre is offred to vs, the clauſures of hell ben deſtroyd, and the gates of heuyn be openyd to vs. ¶Therfore this is the day that our lorde hath made. Joy we and be glad therin. For this day Chriſt hath taken away the burnyng ſwearde, and openyd the gates of paradyſe, which no man myght cum before, vnto that Chriſt cam thyther with the holy thefe/ ſayng to ẏ aūgelles. Open ye to me the gates of iuſtyce and I entred in to them, ſhall prayſe god. ¶This is the day in the which the ſinagoge is deed or endid/ and the church borne or begun. ¶This is the day in ẏ which we ſyng

Pſal. C. iii.
Gene. 49. B.
Hebre. 18. A.
Jone. 2. D.
Zach. 4. A.
Amos. 9. C
Joh. 12. D.
Judicū. 16. A.
Gene. 41. C.
Pſal. xxix.
Rō̄s. 6. B.
Pſal. C. xvii.
Pſal. C. xvii.

we ſyng Alleluya that is, we laude and prayſe god. Prayſe we therfore (frendes) our lord god in our lyfe and in our ſpeach with herte and mouth, with our voyces and good maners: for ſo will our lord god haue Alleluya (that is his prayſynges ſong to hym, that there be no diſcorde in the prayſe; that his lyfe and wordes agrey in one. O bleſſyd Alleluya, or prayſyngꝭ of god that is ſong in heuyn, where as is the temple of god, and legions of angelles. There is the moſt hyghe concorde of the prayſers. There is no repugnaunce in the membres agaynſt the ſpirit. There is no ſtryuyng for couetiſe/ wherby ſhuld periſh ẏ victorie of charitie. Let vs here ſyng Alleluya diligently: that there we myght ſyng it ſurely here in hope: ther in the very preſence of god/ here in the way there in our heuenly contre/ let vs here ſyng, nat for that we haue the delectacion of quietnes: but for the ſolace of our labour/ as we ſe that men goyng or rydyng by the way, be wonte to ſyng, to comforte theyr labour, to quicken them in theyr iorney and to go forward merely. And herunto ſaint Bede ſayth. O my ſoule ariſe with Chriſte from thy filthy ſepulcre or cuſtom of ſyn. Ariſe vp thy hert vnto the hope and truſt of thy reſurreccion and eternall lefe. Let vs now dye from ſyn in this preſent life for ẏ loue of god that after our reſurrection we may lyue in the life to com, for if we mortifie our body nowe for the loue of Chriſte: then we ſhall reygne with him in euerlaſtyng ioy. Let vs ſo enforce our ſelfe to be preſent and to honoure god in theſe feaſtes in the cumpaignye of mortall men: that we may deſerue to be preſent at the eternall feaſtes with angelles. For what ſhuld it profite vs to keape theſe feaſtes temporally, if we be excludyd from thoſe eternal feaſtes. For theſe preſent ſolemnities ben but a ſhadowe: of the feaſtes to cum/ therfore we keape theſe feaſtes reuerently and yerely: that we myght cum to thoſe feaſtes that be continuall. When any feaſt is here keapt at his day aſſigned: our mynd ſhuld be referryd and occupied with the deſire of that ſame feaſt that is in heuen continually & eternall. Therfore our hertes thorow the frequentacion and vſe of ſpiritual ioy in theſe temporall feaſtꝭ: ſhuld be kyndled and wax feruent to the deſire of eternal ioyes, and ſo we ſhuld vſe our meditacions here in the ſhadow of ioy: that in very truth we may here after haue the fruicion of the true and euerlaſtyng ioy. Omel. 19. Amen All this is taken of ſaynt Gregory.

A prayer.

O Lord Jeſu Chriſte our eterne and onely ſwetnes, which breakyng the bondes of death hath glorified thy bodye, and hath riſen from deathe in glorie vnſpekable: I pray the and I beſeach the for thy glorious and floriſhyng reſurrection to graunt to me, that I riſyng from vices and ẏ death of ſoule may euer floriſhe in vertues and ſo walke in the newnes of good lyfe that I may ſauer and folowe thoſe thynges that be aboue and heuenly, and not tho thynges that be erthly and tranſitorie. Alſo good lord by the vertue of thy clernes: purge my ſoule from the derknes of ſyn, that by the ſame vertue at the day of generall reſurrection my bodye may ariſe vnto glory, that I may ioy both in ſoule and body, eternally with the in thy glory. Amen.

¶ How Chriſt apperyd to his mother Mary the .v. Chapitre.

The ſame houre that Chriſte roſe, the thre Maries, that is. Mary Magdalene. Mary Jocobe, and Mary Salome deſiryng licence of our Ladie: of great deuocion and loue they had to our ſauioure Chriſt, began to go with ſwete oyntmentes vnto the ſepulcre of Chriſt to anoynt his bodye. And our Lady remayned at home, continuyng in weapyng and prayers. And very conueniently, theſe thre women ware called by one name, for they ware of one wyll and mynde, and lyke deſire towardes Chriſte. There be thre ſtates of men that ſhalbe ſauyd, and iche one of theſe dothe ſeke Chriſte, and without theſe thre ſtates there is no man ſauyd, that is, begynners, profiters, and perfite perſones, or elles, penitentes, actiue, and contemplatyue perſones, which thre ſtates be ſignified by the thre. Maries which ſought our lord, and that we may take by thre interpretacions of this worde. Maria. The ſtate of begynners or penitentes is noted by. Mary Magdalene, which was a famouſe and knowen ſynner, and afterwarde very penitent. And thought somtyme by her, may be ſignified the contemplatiue life. as in the .x. chapitre of Luke. yet at this tyme ſhe may ſignifie to vs the ſtate of penitentes for the euangeliſt ſayth of her, that Chriſt caſt out .vii. deuylles, that is, al vices, frō her. And alſo in the goſpell of Luke ſhe is knowen to be the capteyn and example of all true penitentes. And for this cauſe: ſhe is conueniently called Maria, that is, a better ſee, or elles after the Hebreus Maria, commyth of Mara, that is, interpreted bitter, And

Luce.x.G.
Math.16. C.
Luce.7.F.

Ruth.1.D. herevnto the olde woman Ruth: ſayde. Non vocetis me Noemy
pulchram ſed vocate me Mara, &c. Call nat me fayre: but call me
bitter, for our Lord hath fulfylled me with bitternes. And this
Luce.7.F. was veryfied in Mary Magdalen, when before the feet of our
Lorde: ſhe waſhed with her teares the ſpottes of her ſynnes. So
Math. xxvi.G. Petre beyng penitent: weapt bitterly. And ſo to euery penitent
Tren.2.D. ſoule may be ſayd the wordes of the prophet. Magna velut mare
contricio tua. O thou penitent ſoule, thy contricion is great and
bitter as the ſee. The ſtate of profiters or of actiue perſons is
ſygnified in Mary Jacoby, that was the mother of James the
leſſe. Jacobus is aſmoche to ſay by interpretacion as a ſupplanter
or a wreſtlar, for it apperteyneth to actiue perſons and profiters
to ſupplante or to ſubdue vice, alſo to wreſtle and laboure in the
ſpirituall exerciſe of vertues. And herunto is alſo conuenient the
ſecond interpretacion of this name Maria, which after yͤ Sire
tonge or ſpeach: is called Domina. A lady. For ſith theſe profiters
and actiue perſons be in continual batel, for the pronitie that they
haue to vice, and the difficultie vnto all goodnes and vertue: therfore
it is neceſſary that theſe profiters haue the dominion or ladſhyppe
ouer theyr owne paſſions / and that: by reaſon, ſo that they
gyue no place vnto temptacions. And through this ſtryfe or
wraſtlyng whan reaſon hath the dominion ouer ſenſualitie: vertues
be generate and gotten. The ſtate of contemplatiue and
perfite perſons is ſignified by Mary Salome, which was the
Math. xx.C. mother of James the more and of Johan the euangeliſt. This
woman aſked of Chriſt his kyngdome for her ſonnys. So perfite
and contemplatiue ꝑſons ar chefely occupied about the kyngdom
of god, for they haue in them ſelfe the kyngdom of god and here to
partely taſte therof. And hereunto, Salome, is called by interpretacion,
peacefull. For there is no peace to man in this lyfe: but
in contemplacion. And hereunto accordeth the thyrd interpretacion
of this name Maria, that is, illuminate / and therfore it may
Esaie.60.A be ſayd to euery contemplatiue perſon. Surge illuminare Hieruſalem
quia venit lumen tuum. Ariſe thou perfite ſoule and receyue
lyght for thy lyght cummyth. And alſo iche one of theſe thre Maries
had theyr oyntmentes, as ye may ſe in Ludolphe de Vita chri
Ca.lxx. 2. parte. But if any perſon moue this queſtion why our bleſſyd
Ladie dyd nat go to viſite Chriſtes ſepulcre: as the thre other
Maries dyd? Herunto we may aſſigne thre cauſes. Fyrſt, for the
mother of Chriſte myght nat ſe the ſepulcre of her ſon without
great ſorow and ſpecially beyng ſo lately buried. Second cauſe.

for ſhe had weapt ſo moche the Friday and Saterday before, and brought her ſelfe ſo lowe: that ſhe myght nat ſuſteyne and ſuffre that laboure. And hereunto ſayth ſaynt Bernard. The bleſſyd virgyn Marie was ſo feble ⁊ weake: that ſhe was brought home from the croſſe: as halfe deed. Third cauſe, for yͭ forſayd women thought that the bodie of Chriſte was then lyyng in his ſepulcre, and therfore they wold haue anoynted (as of old cuſtom haue ben vſed) his bodie, to preſerue it frome corruption where as this gloriouſe virgyn knewe that it ſhuld neuer corropte, and that he was riſen from death to lyfe immortall, or els ſhortly ſhuld riſe. And therfore ſhe went nat with them. But ſhe ſat in a ſecret place alone very feble and weake in all the powers of her bodie, for ſhe had greatly tormentyd her ſelfe with great ſorowe / watche and abſtinence, from that tyme yͭ ſhe hard ſay that her onely and dere belouyd ſon was taken and ſcourged, and afterwarde when ſhe ſe hym crucified / ſmytyng and knockyng with her delicate handes vpon her tendre breſte. And thus (I ſay) very feble ſat alone in contemplacion and prayer and alſo weapyng for thoſe miſteries and paynes that her ſon had ſuffred. And as ſhe was thus in prayer and ſwete teares of deuotion: ſodenly her ſon Ieſus cam and apperyd to her in moſt white clothes of glorie and in the newnes of his reſurrection, beautiouſe and gloriouſe, with a glad and louely chere comfortyng his deſolate and heuy mother. And ther with ſhe knelyng downe worſhipped hym, and then riſyng vp: with teares and vnſpeakable ioy embraced hym and then all the bitternes of her ſorowe was torned in to ioy and comforth. After this they both ſetyng to gether: our Ladie beſily and curiouſly be held hym in his face handes and feet and in al his bodie, whither he had the printes and ſygnes of his woundes / ſearchynge and aſkyng whether all his paynes and ſorowe were clene paſte and gon from hym. And he ſayd, yea my worſhipful mother all my ſorowes and paynes be now paſt and gon, and ſhall neuer retorne agayne to me. O with how great ioy (thynke you) was then that bleſſyd Lady repleat? When ſhe ſe and beheld her ſon immortall and impaſſible and nat onely that he ſhuld liue euermore: but alſo that he had the perpetuall dominion ouer heuen and erth and all creatures in them. And ſo they louyngly and pleſantly commynyg and talkyng to gether: made a great ioyfull paſch, or ſolempne feaſt. And though of this fyrſt aperyng vnto his mother there be nothyng writen in the goſpels: yet we do godly beleaue, that Ieſus fyrſt appered vnto his mother Mary. For ſo it was conuenient as doctours don ſay that he ſhuld ſo do, and that he ſhuld fyrſte conforth and glad his mother by his reſurrection, which loued hym aboue all other perſones. Alſo bycauſe ſhe had more ſorow of his death than any other had: it was ſeamyng and worthy that he ſhuld fyrſt comforthe her. And the church of Rome dothe ſeame to approue this ſame for fyrſte in the mornynge of Eſter daye ſhe maketh a ſolempne ſtacion at the churche of our Lady, called our Lady the more, Maria maior. Mary the more. Herby notyng that Chriſt dyd fyrſt appere vnto his mother. And where the euangeliſt ſayth, that Chriſte dyd fyrſte appere vnto Mary Magdalen: is to be vnderſtondyd of theſe apperynges/ wherby he wold proue his reſurrection. For he apperyd fyrſt of al vnto his mother, nat for that he wolde therby proue his reſurrection: but for to comforth and glad her with his preſence, and do his dutie and honour her as his mother.

Mar.16.C

A prayer.

O Mary the mother of god, moſt graciouſe virgyn ⁊ comfortar of al deſolate perſons callyng and cryng vnto thee: I beſeche the for that gret ioy wherby thou was cõforted, when thou knoweſt that thy ſon Ieſus Chriſte was riſen ẏ thyrd day from death vnto lyfe immortall ⁊ impaſſible: that thou wold be a comfortar of my ſoule, that what tyme I ſhall ariſe both in body and ſoule at the laſt day of iudgement and there appere before that ſame ſon of thyn Ieſus Chriſt/ and there to rendre myne accompte of al my thoughtes/ wordes and deades: it wold pleaſe thy motherly pitie to healpe me/ that by the (o bleſſyd mother and virgyn) I myght eſcape the ſentence of eternall dampnacion: and graciouſly to cum to the euerlaſtynge ioy and glorie with all the electe and choſen people of god. Amen.

¶ How Ieſu apperyd to Mary Magdalen
The ſyxte Chapitre.

Mary Magdalen ful of bitternes ⁊ ſorow, burning in loue and nat knowyng what ſhe ſhuld do: for wout her maiſter Chriſt: ſhe myght nat lyue, and wher he was buried: ſhe fonde hym nat and where to ſearch for him ſhe knew nat. Wherfore of great feruore ⁊ conſtancy: ſhe ſtode as if ſhe had ben rauiſſed, for the vehemence of her loue: wold nother ſuffre her to

ſet ne yet

ſit ne yet to lye, therfore ſhe ſtode without in the garden byfore the holy ſepulcre weapyng & lamentyng for her lorde. Her hert was ſo feruently kyndled in loue, ſhe was moued with ſo great pytie / drawen with ſo myghty and ſtrong bondes of charitie: that forgotten her owne infirmitie and fraylite: ſhe was nat withdrawen and letted frome the viſityng of Chriſtes ſepulcre for the darknes of the mournyng, nor yet for the crueltie of the Jues. but rather ſhe abode there weapyng and ſearchyng for her lorde. She wold nat departe: thoughe the diſciples went from thens, for ſhe was ſo kindled in the fyre of loue, ſhe was ſo burned with a feruent deſyre, ſhe was ſo wounded with impacient loue: ẏ nothyng was pleaſant to her, but onely weapyng. So that ſhe myght well ſaye the wordes of the prophete Dauid. Fuerunt mihi lacrime mee panes die ac nocte. My teares ware to me my breade or meate, bothe by the nyght and the day / whan it was ſayd to me dayly, where is thy god. She had loſt her mayſter whom ſhe loued ſo ſyngulerly that beſydes hym ſhe could loue no body, nor truſt to them. She was ſo drowned in his loue, he was ſo moche in her mynde: that in a maner ſhe was inſenſible to al other thyngs. Whyles ſhe thus weapt for the abſence of Chriſtes body: ſhe oftymes inclyned and bowed downe her body, lokyng in to the ſepulcre, where as the body was leyd, ſhe had loſt ẏ lyfe of her ſoule, & therfore ſhe thought it better for her to dye: than to lyue, for ſhe peraduenture deynge myght fynd hym: whome ſhe myght nat fynde lyuyng. And thus weapyng (I ſay) ſhe loked oftymes into ẏ graue, for as ſaynt Gregorie ſayth. It is nat ſufficient for a louer, to loke ones, for the feruour of loue encreaſeth the deſyre of ſearchyng or lokyng. And at laſt whan ſhe ſo loked: ſhe dyd ſe with her bodely yen .ii. Angels ſittyng in whyt garmēts, which ſayd to her, why doſt thou weap- thou haſt no cauſe to weape: but rather to ioye of Chriſtes Reſurrection, he is nat here, he is aryſen. Than ſhe ſuppoſyng that they ware men and nat Angels: ſayd to them ſhewyng the cauſe of her weapyng, they haue takē a way my lorde, and I knowe nat where they haue put hym. for ſhe ſe the ſtone takē away / and therfore ſhe thought that ſomme other body had ſtollen the body of Chriſt and borne it to ſomme other place. And whan Mary Magdalen dyd thus contynue in her ſorowe and weapynge and nothynge regardynge the Angels: her mooſte louynge mayſter Chriſte: coulde abſente hym ſelfe no lengar from her.

Pſal.4

Omel.25.

Ioh.20.C.

Than ſhe turned her ſelfe about: that ſhe myght ſe Jeſus, for byfore
that, her backe was towarde hym, and that was to ſignifie ẏ
doutfulnes of her ſoule, for ſhe belyued nat that he was ryſen from
death vnto lyfe, ⁊ therfore her backe was towarde the face of our
lorde. But yet for almoche as ſhe loued hym/ though ſhe douted
of his Reſurrection: therfore ſhe dyd ſe hym; and dyd nat knowe
hym. She ſe hym: but nat in his glorious forme or body: for as
yet ſhe dyd nat belyue that he was ryſen, And ſo he appered to her
after that maner in his body: as he was in her mynde and ſoule,
Joh.20.D. And than Jeſus ſayd to her, Mulier quid ploras, quem queris? Woman
why weapeſt thou? whome doſt thou ſeach? he doth nat aſke
this of any ignorance: but ẏ hearyng her anſwer: he myght more
conueniently inſtructe her in the fayth. And as ſaynt Gregory
Omel.25. ſayth, He aſked the cauſe of her ſorowe: to kyndle and augment or
encreaſe her loue and deſyre, that whã ſhe ſhuld name hym whom
ſhe loued: her loue ſhuld be more feruẽt towardes hym. And note
here that Jeſus appered to her in the likenes of a gardiner, ⁊ that
very conueniently, For he was to her a ſpiritual gardyner, for he
labored to plucke out the thornes and weades of infidelite and vices:
and to ſow and plante in the garden of her ſoule, the grene ſeades
of fayth and vertue, by the vertue of his feruent loue. Suche
office/ ſuche operation/ ſuche exercise: and ſuche interpretacion of
her name: is conuenient for begynners or penitentes. For it is cõuenient
that a penitent vſe hym ſelfe as a gardyner/ that is, that
he pull out by the rootes al vices/ and plante in his ſoule: vertues
and alſo that he haue contricion accordyng to the fyrſt interpretacion
of this name Maria, As we ſhewed in the chapitre next byfore
this. And than this blyſſed woman (as in a maner dronke in
Joh.20.D. loue) anſwered to Jeſus: as to a gardyner, Domine ſi tu ſuſtuliſti
eum, dicito mihi ⁊c. Syr/ if thou haſt takẽ hym away: tell me wher
he is; that I may go and take hym? A meruelous boldnes of this
womã, for ſhe was nat afrayd of ẏ ſyght of a deed body/ and wold
alſo attempte to beare a deed cors: the which far paſſed her power
But ſhe thought that ſhe could do it, for there is nothyng to hard
to a louyng ſoule. And than our lorde Jeſus hauyng cõpaſſion
of her great ſorowe/ and willyng no lenger to ſuffre her to weape
called her by her proper name. Byfore that he called her by a cõmẽ
name/ ſayng, mulier, womã, ⁊ thã ſhe knewe hĩ nat, but now whã
he ſaid Maria: furthwith ſhe was turned both hert ⁊ ſoule/ as ſhe
was byfore turned ĩ body/ ⁊ as a good ſhepe: knew ẏ voice of her

ſheparde

and ſo ſhe receyued: ſayd to hym with vnſpekable ioy, O Raboni: O mayſter (foꝛ ſo ſhe was wont to call hym byfoꝛe his paſſion) yͧ art he whome I ſaught/ and anon ſhe ranne to hym, and fallynge downe to his feet, with great loue and deuocion wold haue embꝛaſed them and kyſſed them as ſhe was wont to do byfoꝛe/ by an vnperfyte affection to his manhode, but our loꝛde as a ſpirituall gardyner willyng to plante true fayth in her hert/ and to lyft vp her ſoule to his godhed and heuenly thynges: ſayd to her, Noli me tangere. touche nat me in that erthly maner with thy bodely handes: whome as yet thou haſt nat touched with true fayth of hert. And ſo he enſtructe her in the true fayth of his godhed and reſurrection. Let vs now lerne of this Mary to loue Jeſus, to truſt in hym/ to ſeache hym without ceaſyng, to feare none aduerſities, to receyue no conſolacion oꝛ cōfoꝛth but in Jeſus, to deſpiſe al thynges but Jeſus. Ibidem. Ibidem.

A pꝛayer.

O Moſte ſwete mayſter, o moſte ſwete Jeſu, howe good art thou to them that be clene in hert, howe ſwete art yͧ to them that loue the. O howe happy ar they that ſeache the and fynde the, howe blyſſed ar they that truſt in the, It is truth, that thou louyſt all them that loue the, thou neuer foꝛſakeſt them that truſt in the/ lo loꝛd. this Mary thy true louer of a good ſiple mynd ſhe ſaught the, and truly ſhe foūd the, ſhe was not foꝛſaken of the, but ſhe had moꝛe of the: than ſhe looked foꝛ. I beſeach the loꝛde, graunt me to loue the, to ſeache the and to truſt in the, yͭ I may deſerue to fynde the and to be loued of the, and neuer to be foꝛſaken of the. Amen.

¶ Howe Jeſus appered to his diſciples: Thomas beyng alſo pꝛeſent.

The.vii. Chapitre.

THe.viii.day of his Reſurrection/ our loꝛde Jeſus appered to his diſciples/ Thomas beyng pꝛeſēt with them. Ioh.20.G.
Foꝛ the fyꝛſt day of his Reſurrection he appered to his diſciples, what tyme Thomas was there abſent, And E.
whan Thomas was comme to theyꝛ compaignye: the diſciples F.
ſayd to hym, Vidimus dominum, we haue ſene our loꝛde and oure mayſter. and than Thomas ſayd, excepte I ſee the ſygnes oꝛ the

prentes of the nayles in his handes and put my fynger in the holes,
Cirillus ſr Joh. lib.12. Ca.57. and alſo put my hande into his ſyde: I wyl nat belyue. Theſe
wordes ware nat ſpoken of any malyce: but rather of ignorance,
and of a great ſorowe ⁊ heuynes for that he had nat ſene our lorde
and therfore his louyng and godly maiſter Jeſus wold nat leaue
his louyng diſcyple in that blyndnes and heuynes: but for to comforth
hym and for to reforme his fayth: it pleaſed hym to appere agayne.
Therfore whan his diſcyples ware gadred to gyther in ẏ
Bonauent. in medita. vite xpi. Capi.74. et.105. mount of Syon, where as he kept his maudy or ſupper/ and alſo
Thomas beyng with them: the good ſhepherd and herdman Jeſus/
diligent to comforth his lytell ſmall flock; cam vnto them the
gates/ dores/ and wyndowes beyng ſhyt/ and ſo ſtode in the myddeſt
of them, that he myght be ſene of them all. and ſayd to them.
Pax vobis. Peace be to you. And note here that there can neuer be
Joh.20.G. peace in a comynalty: except the prelate be in the myddeſt, ſo that
he be nat enclyned more to one part: than to the other. A pillar
can neuer ſuſteyne and bear vp the houſe, if it be ſet nygh to ẏ wal
and nat in the myddeſt, and therfore the erth which is ſet in ẏ myddeſt
of the world: is vnmoueable, to ſignifie that euery prelate or
herde ſhulde nat be moued by any parcialite more to one perſone
than to an other. Our lorde Jeſus dyd oftymes ſhewe peace vnto
his diſciples/ dyd alſo comend it and perſwade them to haue it, for
without peace: we can nat haue god, the prophete to witnes whã
Pſal.77. he ſayth. In pace factus eſt locus eius. His place and abydyng is in
peace, Than Jeſus ſaid to Thomas. Infer digitum tuũ huc et vide
Jo.20.G. manus meas. Put in thy fynger here ⁊ ſe my hãdes, ⁊ put forth thy
hande and thurſt it in to my ſyde, and be nat vnfaythfull, but belyue.
Than Thomas toyched the ſignes of Chriſtes woũdes, ⁊
ſo byleued, nat onely with his hert: but alſo confeſſed it with his
Ibidem. mouthe and ſayd. Dominus meus et deus meus. Thou art my lorde
after thy humanite/ for thou haſt redemed me with thy preciouſe
blode, ⁊ thou art my god in thy diuinite, for thou haſt create me, I
doute in nothynge nowe, but I am ſure that thou art ryſen from
Ibidem. death to lyfe. Than Jeſus ſaid to hym, Quia vidiſti me Thoma credidiſti,
beati qui non viderunt et crediderunt. Thomas thou doſt
belyue bycauſe thou haſt ſene me, blyſſed be they that belyue and
haue not ſene. In theſe wordes, is not only affirmed the fayth of
Thomas; but alſo our fayth is moche commended and bleſſed,
and the errour of the heretikes confounded: which ſayd ẏ Chriſt
had no true body. And here ſe the goodnes and mercy of oure

lorde / howe that he wolde appere and ſhewe hym ſelfe with his woundes: to ſaue one ſoule. Alſo note here, that the infinite wyſdome and goodnes of god ſuffred Thomas to doute: that the reſurrection of Chriſt ſhuld be prouyd by euident and manyfeſt argumẽt/ or ſignes, therfore Thomas douted: ŷ we ſhuld not dout. Herunto ſayth ſaynt Gregory. It was not of chaunce: but of the ordynaũce of god that ŷ welbeloued diſciple of Chriſt, Thomas was abſent whan Chriſt dyd fyrſt appere, that he hearyng of his reſurrection: ſhulde dowte, he ſo dowtyng: ſhuld feale and touche the places of the woundes of Chriſt, and ſo fealyng ſhuld beleaue, and that: to expell al dowtfulnes from our hertes. And ſo in fealynge or puttynge in his hande into the ſyde of Chriſte: he cured in vs the woundes of our infidelite. Alſo the incredulite or doutfulnes of Thomas dyd more profyt vs vnto oure faythe: that the prompte and redy beleaue of the other diſciples, for by his dowtyng and fealyng: our mynd is ſtablyſhed in fayth/ all dowtes ſet a parte. Mary Magdalen dyd leſſe profyt to me by her ſwyft ⁊ redy fayth: than Thomas by his longe dowtyng. for he touched the pryntes of his woundes: and vtterly expelled from my ſoule the wounde of doutfulnes. Our lorde of his great goodnes reſerued the pryntes or ſignes of his woundes in his body after his reſurrection, Not for that he could not cure thẽ: for he ŷ deſtroyed the power of death: myght alſo haue cured ⁊ put away thoſe ſignes of death if it had pleaſed hym. but he wold reſerue them for dyuers cauſes. Fyrſt to confirme our fayth, as ye ſe in Thomas. Secondly, for to ſhewe to his father: whan he wyl pray for vs. And thyrdly to ſhewe them at the day of dome to the dãpned people to theyr confuſion. And theſe tokens of his woundes ware in no thynge to the deformitie of his glorious body: but rather as Criſoſtom ſayth: to his great beautie, for they ſhone more bryght than the ſonne. And as ſaynt Auſten ſayth, the tokens of the woũdes that holy ſayntes haue ſuffred here for Chriſte: ſhall in heuen appere in theyr bodyes not to theyr deformite: but to theyr glory as a ſtarre in the firmament, as a preſiouſe ſtone in a rynge. as a flowre in the medowe, ond as the red colour in a roſe, which be to the fairnes and beauty of theſe thynges, and ſo be tho pryntes of theyr woundes in theyr bodyes to theyr glory and dignitie. O thou louyng ſoule, behold now thy lorde and conſydre his wonte goodnes. meaknes and feruent loue, howe he ſheweth his woundes to Thomas and to his other diſciples: to put away all blyndnes ⁊ ignoraũce frõ theyr ſoules, for theyr profyt and oures alſo.

Omel. 26. ãte mediũ.

Libro. 22. de Ciuitate dei. Ca. 20.

Our lorde ſtode there with them a lytel whyle: ſpeakyng comfortable wordes of ẏ kyngdom of glory. And his diſciples ſtode with hym i great gladnes hearyng his godly wordes, ⁊ beholdyng his face full of fauour, beauty and glory. Beholde them howe they ſtande about hym, And ſtande thou reuerẽtly with ioy beholdyng them a far of: if paraduenture our lord moued of pytie and mercy wyl cauſe the to be called, thoughe thou of thy ſelfe be not worthy that compaygny. At laſt Jeſus ſayd vnto them, that they ſhuld goo into Galile and there he wold appere vnto them accordyng vnto his promiſſe. And ſo he bleſſed them and departed frõ them, And they remayned in great comforth, but yet moche deſyrous to ſe hym agayne.

A prayer.

O Lorde Jeſu Chriſte which ſhewed vnto Thomas ẏ douted of thy reſurrection, the places of the nayles and the ſpear, ⁊ hathe reuoked hym from errour by the puttynge in of his fynger into the holes of thy hãdes, and of his hande into thy ſyde/ graũt to me that J hauyng euer the remembraunce of thy woundes and paſſion, may expẽd and put in my fynger and hand, that is, what ſo euer good werk or diſcreacion be in me J may put it in and expende it all holl in thy ſeruice to thy honour, And that J may confeſſe with Thomas, that thou art my lorde, whiche hath bought me with thy preciouſe blode, and my god, which hath creat ⁊ made me, And that whiche thou ſayd byfore of our, fayth, that blyſſed be they whiche haue not ſene and yet beleaue: J may haue experiẽce therof in my ſelfe, and that by thy grace: J may be founde blyſſed in thy ſyght. Amen.

¶ Of the Aſcencion of our lorde.

The.viii. Chapitre.

Joh.13.A. Our lorde Jeſus knowyng that the tyme was come, that he ſhulde departe from this worlde vnto his father: he wold ſhewe, that not onely he loued his choſen people in this lyfe, or whan he was mortall: but alſo ẏ he loued them vnto the ende, or for euer more
Joh.14.A. and therfore he ſaid to them, *Vado parare vobis locum*, J go to prepare a place for you in heuyn, yet byfore that he went: he wold cõfort them, and take his leaue of them, And therfore he appered to

them in the mownt of Syon in that place where as he made his ſupper byfore his paſſion, for as they ware ſittyng and eatyng in that place with our blyſſed lady and other frendes of our lorde: he appered to them and dyd eate with them byfore his Aſcencion as wel for a ſigne or tokẽ of his ſpecial loue to his diſciples/as to proue his reſurrection. And after ẏ they had eaten: he brought them all forth, not with hande: but with his worde and byddyng, and ſo they went from Hieruſalem vnto Bethany, and than he bad them go vnto the mownt of Oliuete, & there they ſhuld ſe hym aſcende, and ſo he departed and vaniſhed frõ theyr ſyght. And at ẏ mownt of Oliuete he appered to them agayne. And than ſome of his diſciples ſayd to hym, Domine ſi in tempore hoc reſtitues regnum Iſrael. Shalt thou lorde reſtore at this tyme the kyngdome of Iſrael, that is, wyll thou now delyuer the Iues from the ſubiection of the Romays. &c. our lorde anſwered, It appteyneth not to you to knowe tho ſecreat tymes or thinges, that my father hath in his onely power. And ſo after that Chriſt had ſpoken certen thynges to theyr inſtruction and alſo comforthe: he kyſſed ych one of them (for as ſaynt Ambroſe ſayeth, he left to them ẏ token of peace, that is he kyſſed them), and ſo byddyng them fare wel: he lyfted vp his handes, to offre them all to his father, and blyſſed them, gyuynge them grace and ſtrenght to defend them from theyr enemyes, and alſo to werk good and godly werkes, and ſo he aſcẽded, And thã his mother and his diſciples ſeyng hym eleuate and lyfted vp in to heuen: fell downe proſtrate and worſhypped hym, And for his departyng: they could not refrayne them ſelfe from weapyng, and yet they had great ioy aud comforth: in that they ſe hym ſo gloriouſly aſcende. And than there came and met hym all the ordres of Angels reuerently and in ordre, by dyuers compaygnyes and ordres, there was not one: but that he cam and dyd his deutye to his lorde god, And inclynyng to hym with all reuerence: they wayted vpon hym with Hymnes and ſonges of ioy vnſpeakable. For as the prophete Dauid ſayth, Aſcendit deus in iubilo, Chriſt god and man aſcended in great ſonges of ioy, which is to be referred not onely to the great ioy of the Angels: but alſo to the ioy of the holy ſoules redeamed by the paſſion of Chriſt and aſcẽdyng with hym, with a wonderfull ioye. It folowed in the pſalme. Et dominus in voce tube, And our lord aſcẽded in the voyce of the trũpe, And this is to be referred to the ſowne and voyce of the prechyng of the apoſtles, whiche preachyng was than enioyned and commaundyd to them, our lorde ſayng to them. Euntes in mundũ vniuerſum

Actuũ. 1. A.

Bonauent. In meditationib⁹ vite Chriſti. Ca. C. v.

Pſal. 46.

Math. 19. D.

uerſum predicate euangelium omni creature. Go ye through out all the world: and preache my goſpell to euery nacion. Whan thus both the angelles and bleſſed ſoules dyd ſyng: our lorde ioynyng his handes to gyther deuotely, and lyftyng them vp ſtreyght byfore his breſt: aſcendyd with a cloude vnder his feet, And ſo al the blyſſed ſoules reuerently aſcendyd with hym. Nowe for aſmoche as all the actes of our redempcion ware complete in the aſcencion of Chriſt: therfore that day is worthely acompted as a hyghe and a great ioyfull day. For it is the moſte ſolempne feaſt of our ſauiour Jeſus, for that day he began to ſit on the ryght hand of his father, in his humanite, and ſo toke reſt of all the labour and payne that he ſuffred in this worlde. It is alſo the propre feaſt of al bleſſed ſpirites in heuyn, for than began theyr ruyne and decay to be repayred. It is alſo the feaſt of patriarches and prophetes and of all holy ſoules, for that day they fyrſt entred into the kyngdome of glorie. It is morouer the feaſt of our lady, for aſmoche as than ſhe ſaw her ſonne Jeſus very god and man aſcend vp vnto heuen with great glory in the ſame fleſhe and body that he toke of her. Yet that day is properly our feaſt, for than our nature was fyrſte exalted aboue the heuyns, and ſo man that byfore was loſt: was that daye brought agayne by our ſauiour Jeſus vnto the kyngdome of heuyn and vnto the compaigney of angelles. Therfore let vs now aſcende in hert and mynde: that whan tyme ſhall come that we be called from this worlde: we may aſcende in ſoule, and after the generall reſurrection: aſcende both in ſoule and body. Chriſt dyd aſcende and withdrawe from vs his corporall ꝑſence: to prouoke our affection and loue, and that we ſhulde deſyre to be with hym with all our herte. And therfore as the Apoſtle ſayth,

Collo.3.A. Quæ ſurſum ſunt queramus, quæ ſurſum ſunt ſapiamus. Let vs ſerch and labour to knowe tho thynges that be in heuyn, and to taſt or loue the ſame. Let vs flye all worldly and vayne deſyres, let no thyng tranſytory pleaſe vs or content vs: whiche haue our father aboue in heuyn, And though we be here in body and alſo vſe theſe temporal thyngꝭ for the fraylty and infirmitie of our body: yet let vs go to god by our loue and deſyre, as we reade of a certeyn deuote knyght, whiche with great deuocion went vnto Hieruſalem to viſite al the holy places where as our lorde ſuffred his paſſion or dyd ony notable thyng in his lyfe / and whan he had with feruent deuocion viſited all tho places: at laſt he cam vnto the mout of Oliuete, vnto the place from whens our lorde aſcended, where after that he had deuotely prayed: he ſayd with teares. O good lorde, I haue delygently ſaught the in many places here in erth, and where now to ſeache the: I knowe not, but in heuē, cōmaūde therfore ſwete Ieſu my ſoule to departe fro my body: that I may fynde the in heuen where as thou ſyttes on the ryght hande of thy father in great glory, And with theſe wordes he yelded vp his ſpirit without any ſorowe.

A prayer.

O Ieſu our crowne and glory, whiche ryſyng from death dyd aſcende vnto the ryght hande of thy father: drawe my ſoule vnto the: that I myght feruently ſeache and deſyre yͤ onely, graūt to me I beſeache the that I maye with all my deſyre and ſtudye come to that place: to the whiche as I ſtedfaſtly belyue thou haſt aſcended, And that I beyng here in body: may be with the in loue and deſyre, that my hert may be there: where as thou art my loue and treaſure moſte to be louyd and deſyred. Drawe me after the, that by thy grace I aſcēdyng from vertue to vertue: may deſerue to ſe the my lorde god in the heuenly Syon. Amen.

¶ Of the ſendyng of the holy ghoſt.

The.ix. Chapitre.

THe.L.day after yͤ Reſurrection of Chriſt, and the.x.day after the Aſcenſion, that is on wytſonday: whan the diſcyples of Chriſte were gadred to gether in the place of mount Syon where as he made his ſupper/ both men ⁊ women to the nombre of.C.xx. or there about/ there contynuyng in prayer, and abydyng the comyng of the holy ghoſt acordyng to promyſſe of Chriſt: about the thyrd houre of that ſame daye, there cam ſodenly from heuen a wonderfull noyſe or ſounde as if it had bene the commynge of a great wynde, and it fylled all the houſe, and there appered vnto them clouen tonges: or dyuyded / as they had ben fyre. And here note that the gyftes of the holy ghoſt be not gyuen, but to them: whiche be gadred to gyther by vnite or one aſſent in vertue, and lyfted vp by deſyre vnto heuēly thynges. Alſo the.vii.gyftes of the holy ghoſt/ be conueniently ſignified or ſhewed by fyre. Fyrſt for the holy ghoſt doth purge lyke as fyre doth, and that is by the gyft of feare. Secondly, as the fyre doth melt: ſo doth the holy ghoſt by the gyft of pytie. Thyrdly, he beautyfieth and maketh fayre by the gyfte of ſcience or knowlege. Act.2.A.

Fourthly,he ſtrenghtheth by the gyft of ſtrenght. Fyftly,he lyf-
teth vp the ſoule:by the gyft of councell. Syxtly,he doth illumy-
ne or lyghten the ſoule:by the gyft of vnderſtandyng. And ſeuent-
ly,he doth make ſwete and pleaſant by the gyfte of wyſdom. And
all that compaigny ware fylled with the holy ghoſt,and ſo began
to ſpeake dyuers ſpeaches or langages,that is. whan they ſpake
ony thyng to the glory of god:euery nacion ꝑceyued that ſpeache
as theyr owne ſpeache/for ſo it ſounded to them,and ſo they ſpake
after the mocion of the holy ghoſt and as he gaue to thē vtteraūce
whiche dyuydeth and gyueth his grace to euery perſon after his
wyll and pleaſure/ where he wyl,whā he wyll,aſmoche as it plea-
ſeth hym,by what maner he wyll,and to whome he wyll. Perad-
uenture thou wylt aſke this queſtion, Syth the ways and opera-
cions of god the holy ghoſt be vnſerchable and can nat be percey-
ued:howe may I knowe that the holy ghoſt is in me? Surely I
may greatly coniecture his preſence in me:by the good mocions
of my hert. Alſo I may aduerte and conſydre the power of his ver-
tue in me: by that I auoyde all carnall vyces, and ſubdewe al in-
ordinate affections, Alſo I may perceyue his wyſdom in me:by
the ofte diſcuſſion of my conſcience,and rebukyng of my ſelfe for
my ſynnes, Alſo I may ſuppoſe his goodnes and myldnes to reſt
in me:by the amendement of my maners and lyuyng. And alſo
by the reformacion & renouation of my ſpirite: I may coniecture
the ſame. Let euery man looke well in his owne hert, If he loue
his neyghbour:it is a ſigne that the ſpirite of god is in hym. Alſo
if he loue peace and vnite,and that in al the membres of Chriſtes
churche through out al the worlde, And note here that theſe ſig-
nes be taken dyuerſly in dyuers degrees of perſons. For the holy
doth inſpire,he doth enhabite,& doth repleniſhe or fulfyll,he doth
inſpire,or come to the begynners,he doth inhabite the profyters,
and he doth fulfyll the perfyt ꝑſons. The ſignes or tokens of the
holy ghoſt,wherby he is perceyued to inſpire the begynners ben
i. iii. after ſaynt Bernard. Fyrſt is contricion or ſorowe for the ſyn-
nes paſte, For the holy ghoſt hateth the fylth ẏ ſyn, and wyll not
ii. inhabite nor come to that ꝑſon that is ſubdewed to ſyn. Seconde
ſigne is a firme and a ſure purpoſe to beware and auoyde al ſynne
here after,and this purpoſe is nat had without the grace of ẏ ho-
iii. ly ghoſt aſſiſtyng and helpyng our infirmite and frayltie. Thyrd
ſigne is a diligent redines to do good. For the loue of god which
is the holy ghoſt: is neuer ydle/ but always redy to do good.
There be alſo,iii. tokens wherby we may coniecture that the holy

Ludolphus
de vita xpi
pte. 2. ca.
lxxxiiii.

ghoſt doth inhabite the profiters that goo forward in vertue.
Fyrſt is the diligent true and ofte examination of his conſcience, i.
nat onely of mortall ſynnes; but alſo of venial ſynnes, for as the
grace of the holy ghoſt is contrary to mortall ſynne: ſo is the feruour
of charite (whiche alſo cometh of the holy ghoſt) contrary to
veniall ſyn, and expelleth it out of the ſoule, that in nothynge he
ſhuld deſpleaſe the holy ghoſt, and hynder the ſoule from the ꝓfytyng
in vertue. ¶The ſecond tokē is the mynyſhyng or ſubduyng ii.
of the inordinate concupiſcence, for the more that charite is encreſed
in the ſoule of the ꝓfyter: the more is his ſoule remoued from
the loue of temporall thynges. ¶Thyrd ſigne is the diligent keapyng
of the cōmaundementes of god, which can nat be had without iii.
true loue. ¶There be alſo .iii. other ſignes, by the whiche we
may coniecture that the holy ghoſt doth fulfyl the perfyte perſōs.
Fyrſt is the manifeſtacion or ſhewyng of the godly truthe. For i.
ſythe the holy ghoſt is the ſpirit of truth: it is his propertie to
teache and ſhewe all truthe neceſſarie for man, and therfore wher
he fulfylleth: there he ſheweth all godly truthe neceſſarie for that
ſoule. Second ſigne is, whan a perſon feareth nothyng but god, ii.
for perfyt charite putteth a way all ſeruile or worldly feare. And
therfore ſaynt Paule ſayth. Vbi ſpiritus domini: ibi libertas. where 1. Jo.4. D.
as is the ſpirite of god: there is libertie, and no vayne feare. For 2. Cor.3. D.
liberty can nat ſtande with ẏ ſeruile feare. ¶Thyrd ſigne is, whan iii.
a mā of the vehemēt loue that he hath to god deſireth to be deſolued
and departed from this myſerable lyfe: and to be with Chriſt.
Beſyde all theſe tokens: there be other thre wherby a man may cōiecture
ẏ he hath the holy ghoſt, And for this cauſe the holy ghoſt Math.3. D
appered in .iii. ſimilitudes or lykenes. Fyrſt in the lykenes of a & .17. A.
douue, and that was at the baptiſme of Chriſt. In the lykenes alſo Jtē. Orig.
of a clowde: whan Chriſt was transfygured in the mounte. ſup Math. Omel.3.
And in lykenes of fyre vpon the diſciples on Wytſonday. Fyrſte Actu.2.A.
ſigne (I ſay) wherby we may knowe or coniecture the preſence of 1.
the holy ghoſt by his grace: is the aboūdaunce of teares, and that
is noted by the apperyng of ẏ holy ghoſt in ẏ lykenes of a clowd.
For as the ſouth wynd blowyng the clowdes be reſolued into rayne:
ſo by the cōmyng of the holy ghoſt our hertes relent into teares.
¶The ſeconde ſigne is the forgeuyng of iniuries or wronges ii.
done agaynſt vs, and therfore the holy ghoſt appered in the lykenes
of a doue, that wanteth his gall. ¶Thyrd ſigne is the deſyre of iii.
heuenly thynges, and therfore the holy ghoſt appered in ẏ lykenes
of fyre, whiche euer aſcendeth vpward, ſo the holy ghoſt makethe

our hertes aſcende vpwarde by deſyre of heuenly thynges. Whiche thynges if thou deſyre: thou muſte forſake and deſpyſe all vayne pleaſures of the fleſſhe/or of the worlde. And herunto ſaynt Gregory ſayth. If we put awaye the pleaſures of the fleſſhe: we ſhall ſhortly fynde that thyng whiche is pleaſant to the ſpirite. Alſo ſpirituall perſons or carnall: may be knowen by the wordes of the Ro. 8. A. Apoſtle ſayng. Qui ſecundum carnem ſunt que carnis ſunt ſapiunt. &c. they that be carnall: loue carnal pleaſures/and ſpiritual ꝑſons loue ſpirituall and heuenly deſyres. But than ſpecially a man is knowen to be ſpirituall; if he as ſone/as ſhortly/ and aſmoche wyl auoyde that place and compaignye where he maye be hurted or hyndred in ſpirite: as he wyll do ẏ place where he may be hurted in body. Alſo if he as gladly wyll heare ſpeake of ſpiritual thynges, as of the profytes of the body. Thyrdly if he be as diligent to procure for his ſoule: as the carnall man for his body.

A prayer.

O Jeſu the gyuer of all gyftes whiche ſent the holy ghoſt vnto thy diſciples in the lykenes of fyre, I praye and beſeache the O moſte mercyfull lorde, that I (though moſte vnworthy) myght receyue to my perpetuall helth by thy grace, thoſe gyftes whiche thy diſciples receyued of thy onely beautiouſe goodnes, and ſende vpon vs (good lorde) thy ſeruantes ẏ ſpirite of thy charite/and loue and peace: whiche myght vyſite and comforth our hertes, purge them from vyces, lyghten them with vertues, bynd vs in the bondes of peace and loue/illuminate vs with the lyght of thy knowlege, and inflame vs with the fyre of thy charite, forgyue vs our ſynnes, and bryng vs to lyfe euerlaſtyng. Amen.

Of the Aſſumpcion and prayſe of our glorious Lady. The.x. Chapitre.

After the ſendyng of the holy vpon the diſciples: the bleſſed virgyn the mother of Jeſus, aſlong as ſhe lyued: dyd remayne in the mount of Syon. O ye chriſtians, I beſeache you, if ye haue any pitie or compaſſion in you: conſyder what ſorowe ſhe had, how ſhe was cruciate with loue/ how ſhe burned ĩ great deſyre: whā ſhe remēbred, and reuolued in her mynde al ſuch thynges as ſhe had hard/ſeen/and knowē of her moſt ſwete ſon Jeſus.

And nowe to ſpeake of her aſſumpcion: this is the true and undoutfull ſentence. We beleaue, that ſhe was aſſumpte and exalted aboue all the orders of aungels/ though we were ſumtyme ignorant, whether ſhe was aſſumpte in ſoule onely; or els/ both in body and ſoule. But the church nowe meakly and godly beleueth that ſhe is aſſumpte both in ſoule and body. And as we beleaue aungels ware preſent to honoure her, both at her death/ buriyng and alſo aſſumpcion, and all the court of heuyn dyd greatly ioy therof. For it is to be beleauyd ỷ all the court of heuyn with theyr cumpaigneys in order: cam gloriouſly to mete the mother of god and compaſſed her all about with a merueallouſe lyght, and ſo brought her up with great prayſynges and ſpirituall ſonges unto the trone, which was prepared and ordeyned for her byfore the creacion of the worlde. And no doute therof, all that bleſſyd cumpaigney of heuenly Hieruſalem then reioyſed wᵗ an unſpeakable gladnes, then was comforted with an ineſtimable charitie/ and then ioyed with a merueallouſe gratulacion and reioyſyng, for that feaſt of this bleſſyd virgyns aſſumpcion, which is but ones in the yere celebrate with us: is to them a continuall feaſt and ioy. And nat without cauſe, for as ſaynt Hierom ſayth, our lord Jeſu the ſauiour of all. cam with great glory and met with his mother and with greate ioy to all the court of heuyn: dyd ſet her in a gloriouſe trone nygh unto hym ſelfe. O thou gloriouſe Lady, what may I ſay more? Who ſo laboreth to conſidre and declare the immenſitie and hyghnes of thy grace and glory: his tonge faileth, his wit wanteth, and his reaſon can nat com therto. For as all ſayntes in heuyn by thy glorification be ineſtimably beautified and gladded: ſo al creatures upon erth be unſpeakably exalted by the ſame glorification. For as god by his power/ creatynge and makyng al creatures, is the father and lord ouer al: ſo our bleſſyd Lady/ by her merites repayryng all thynges: is the mother and Lady of all. And as almyghtie god the father dyd generate of his owne godlie ſubſtance his eterne ſon, by whome he hath gyuen lyfe and begynnyng to all thynges: ſo bleſſyd Mary conceyuyd and bare hym of her owne body/ which reſtored all thynges unto the beautie and fayrnes of theyr fyrſte condicion. And as there is no thyng made or hath his beyng, but by the ſon of god: ſo ther is no thynge condempned forſaken or put to eternall dampnacion, but that perſon whome Chriſte abſolueth frome her ſauiour, or whome ſhe dothe nat fauoure or defende. Who is he that conſiderynge theſe thynges with a ryght ſenſe or wit and a pure hert,

In ſermo. de Aſſūptione Marie ad Paulum & Euſtachi.

may fully know or perceyue the excellency of this Lady/by whom the world is erecte and rayſed vp with vnſpeakable grace: from ſo great a fall and decay? Therfore we leauyng tho thynges that can nat be ſearched and knowen by our naturall reaſon: let vs labour to opteyn by prayers that we may deſerue to get that in holſom and fruytefull effecte: which we can nat perceiue by our vnderſtandyng. Hereby we may perceiue that it is vnpoſſible that any perſon ſhuld be dampned: that is truly turned to her, and whome, ſhe fauoreth and beholdeth. She is the mother of Chriſte that is our iuſtifier/and alſo ſhe is the mother of them that ſhalbe iuſtified. She is the mother of the ſauiour: and of them that ſhalbe ſauyd. How therfore may we deſpeire ſeth our health or our dampnacion dependeth of the wyl of our good brother & pitiful mother? Shall our good brother ſuffre his bretherne to periſhe eternally, whom he hath redemyd ſo derely? Or may our pitifull mother ſuffre her chyldren to be dampned, whoſe redemar ſhe bare in her virginall wombe? Nay ſuerly if we wyll forſake our ſyn, and cum faythfully to them. Therfore let vs wretches ioy with ẏ holy ſpirites and ſoules in heuen, and with al creatures as moch as we may, and let vs ſtudy and labour to laude and prayſe ſo gloriouſe ſo mercifull a mother and virgyne/as far as our infirme & frayle nature wyl ſuffre. The aſſumpcion of this gloriouſe virgyn was figured in the old lawe, when as the arke of god was tranſlate in to the houſe of kynge Dauid. At which tyme kynge Dauid dyd harpe and daunce before the arke of god, and ſo brought it in to his houſe with great ioy. It was alſo figured in the mother of Salomon, for whom he made a trone, next vnto his trone, and ſet her therin, ſayng, aſke of me what thou wilt. It is nat conuenient or ſeamyng for me to deny it to the. Alſo it was figured by the woman which ſaynt Johan ſpeaketh of, in his reuelacions, ſayng. Signum magnum apparuit in celo. Mulier amicta ſole et luna ſub pedibus eius. &c. A great ſigne apperyd in heuyn. A woman clad or coueryd with the ſon, and the mone vnder her feet, and a crowne of .xii. ſterres vpon her heade. This woman ſignifieth our Lady, which when ſhe was aſſumpte vnto heuyn: was clade or compaſſyd about with the ſon that is with the glorie of the diuinitie of Chriſte. The mone was vnder her feet, for ſhe deſpiſed the world and worldly thynges, ſignified by the mutable mone. She had a crowne of .xii. ſterres vpon her heed, for the .xii. apoſtles ware preſent at her deth/or elles. It ſignifieth her vnſpeakable glory. For theſe conſideracions: all men ſhulde crie and call

vnto

2. Regū. 6. C.

3. Regū. 2. C.

Apoc. 12. A.

vnto our lady Mary ſhuld name Mary, ⁊ ſhulde loue her aboue all other creatures. Both yong and olde man and woman, euery profeſſion: ſhulde diligently call vpon Mary. When by our ſyn, we haue offendyd god the highe kynge of glorie / when we haue loſt the cumpaigney of all holie aungelles and ſayntes in heuyn, when alſo we be greuouſe and moch paynfull to our ſelfe, ⁊ know nat what to do and whether to go for helpe: than this onely remedy haue we wretched ſynners, that we may lifte vp our ien of our ſoule and body vnto the (o mercifull mother Mary) for counſell and healpe. Therfore o pitifull Lady, intend to vs, that we may receyue that profitte and effecte: for the which our Lord god was made man in thy moſt chaſte wombe, and ſo liuyd here amonges men, and at laſt ſuffred death for the health and ſaluacion of man. To the bleſſyd Mary we commende vs: procure for vs and defend vs, that we do nat periſh euerlaſtyngly. Amen.

A prayer.

O Lord the gyuer of ioy, the graunter of ſolace, the diligent releuer of the deſolate perſon, the chaſer away of al heuines and ſorowe, which haſte gladdyd ⁊ make ioyfull the moſt bleſſed virgyn Mary thy mother the glaſſe of thy maieſtie / the ſolace of aũgelles, the ymage of thy goodnes, the begynner of our helth (thou haſt gladdyd her I ſay) wͭ manyfold ioyes both ĩ heuen and in erth: I beſeach the graunt to me thy ſuppliant, that I which preſume to com truſtely and faythfully to her as to the well and fountayne of ioy in all my ſorowes ⁊ trobles: may by her merites and prayers feale and receyue the effecte of her prayers and comforth in this preſent life, and finally to cum to that ineffable ioy, to ẏ which ſhe aſſũpte ioyeth with ẏ eternally in heuyns. Amen.

¶ Of the laſt iudgement and of the cummyng of the Iudge to the ſame the. xi. Chapiter.

WE reade in ſcripture of .ii. cõmynges of Chriſte. Fyrſt is paſt, that was when he cam to be cum man and in our nature of his manhod ſuffred death for ẏ redempcion of man. Seconde ſhalbe when he ſhall com to iudge all man kynd. And the condycions of the iudge in this commynge: be contrary vnto his condycions in his fyrſt cummyng, for then he cam in great meaknes / with the cõpaignye

Eſaie. 62.
D. 64. A.
Zacha. 6. B.
Math. 24.
C. ct. 25. C.
Luce. 21.

and felowſhyp of very poore people his apoſtles, and in his propre
infirmitie and feblenes. But contrary wyſe, to yͤ iudgement,
he ſhall cum in great power and maieſtie with the compaigney
Sup. Luc. Ca. 76. of angelles, and in his great dignitie as a iudge. Herunto Beda
ſayth. He that fyrſt cam in the forme and meakenes of a ſeruant to
be iudged and alſo condempned: ſhall here after com to iudge the
worlde: in the great maieſtie of his deitie. And that ſhalbe manifeſtly
and openly, nat hid in a mortal body as byfore, that tho perſons
that contempned hym in his humilitie and mortalitie: ſhuld
Math. 25. C. now know hym in his power and maieſtie. And then he ſhall ſyt
vpon the ſete of his maieſtie. And there ſhall all people be gadred
byfore him: as byfore theyr iudge, And he ſhal ſeparate and diuide
them aſonder: as the herd man diuideth the ſhepe from yͤ gootes.
In the day tyme he keapeth them to gedre in yͤ paſture/ but in the
euyntyde: he doth ſeuer them aſondre. So in this preſent life, both
the good perſons and alſo yͤ euyll: ben fedde to gedre in the church
militante, but in the euyntyde of death or of the worlde: Chriſte
ſhall ſeauer the good from the euyll, as ſhepe fro the gootes. In
the ſhepe: is vnderſtand the innocency of good men for theyr ſimplicitie/
myldnes and fruytfulnes. And in the gootes is noted the
frowardnes of euyll men: for theyr filthynes, ſtynche ſtubbernes
Math. 15. C. and barennes. And Chriſte ſhall ſet the ſhepe or good men on his
ryght ſyde and the gootes: on his lefte ſyde, that by the ſame orderyng
in the ryght or left ſyde: euery perſon may knowe, to whom
mercy ſhalbe ſhewyd: and to whom eternall payne remayneth.
And the good men be conueniently ſet on the ryght hand: for they
at theyr death ware founde on the ryght part, that is hauynge
charitie and good workes. And the euyll men alſo be conueniẽtly
ſet on the left hande: for they wolde nat folow the ryght parte by
doyng of good werkes for yͤ loue of god. Tho be on the lefte part:
which here loue temporall ⁊ vayne thynges. Tho be on the ryght
parte: which here loue eternall thynges. And then ſhall Chriſte
recounte and remembre the werkes of mercy vnto the good men
on the ryght hande, whiche they dyd to Chriſte in his membres,
Math. 25. D. and ſo ſhal ſay thus. Venite benedicti patris mei. &c. Com ye bleſſyd
chylderne of my father, poſſeſſe and receyue ye the kyngdom
prepared for you byfore the begynnyng of the world. I was hungry:
and ye fedde me. I was thirſty: and ye gaue me drynke. I
was without lodgyng: and ye harbored me. I was ſeake: and ye
dyd viſite me. I was in priſon: and ye cam to me. I was naked:
and ye clothed me. Then the good and iuſte perſones (as ſlyinge

theyr owne commendacions and prayſynges) ſhall aſke, when they dyd any ſuch thynge to hym. And Chriſte ſhall ſay to them truly I ſay to you, as ofte as ye dyd any of theſe thynges vnto one of theſe my leſte bredren: ye dyd it to me. Tho be his bredren: that fulfyll the wyll of his father in heuyn. they be alſo called the leſte: for that they be meke and in this life abiecte or diſpiſed. And note here that though we ſpake here but of. vi. werkes of mercy, that is bicauſe, there be no mo remembred by our ſauiour Chriſt in the goſpell of Mathewe/ yet we ſay cōmonly that there be. vii. werkes of mercy, and truth it is, for the. vii. is to bury the deed bodyes, which is taken of the boke of Toby, for he vſed the ſame to his great rewarde and our example. And theſe vii. werkes be conteyned in this verſe. Viſito, poto, cibo, tego, redimo, colligo, condo. So that euery word noteth one werke of mercy. The fyrſt worde, Viſito, noteth the viſityng of them that be ſeke. Second, Poto, to gyue drynke to ẏ thriſty. Thyrd. Cibo, to fede the hungry. Fourth. Tego, to couer the naked. Fyfth. Redimo, to redeame the priſoner. Syxt, Colligo, to lodge the harborles. Seuenth. Condo. to bury the deed. Alſo the iudge ſhall ſay to them that be on ẏ lefte hand. Diſcedite a me maledicti in ignem eternum. &c. Depart from me you curſed people in to euerlaſtynge fyre, which is prepared for the deuyll and his aungelles. I was hungry: and ye wold nat feade me. I was thriſty: and ye gaue me no drynke and ſo all the other. vi. forſaid werkes of mercy. Then the euyll men ſhall anſwere. Lord when dyd we ſe the hungry/ thriſty, naked/ ſeke/ herborles or in priſon: and we haue nat conforted the? Then our lord ſhall ſay. when ye wold nat do theſe thynges to one of theſe onys: ye wold nat do it to me. And here note that this queſtion mouyd by the good or euyll perſons: doth nat procede of any ignorance/ for the iuſte and good perſons ſhal know that ẏ werkes of mercy done to the membres of Chriſte in his name and for his loue: he reputeth thoſe good dedes as done to hym ſelfe, ⁊ alſo they know that they ſhall haue a great reward therby. And in like maner the euyll perſons ſhall knowe/ that they ſhalbe dampned for the contrary. And therfore/ they aſked nat that queſtion of any ignorāce; but it is a queſtion of great admiration and meruell, for ẏ greatnes of grace and glorie, whiche ſhalbe gyuen to the iuſte people for thoſe good werkes, and alſo for the intollerable myſerie and payne that ſhall fall vpon the euyll perſons for theyr hardnes and vnmercifulnes. And ſo hard iudgement without mercy: ſhalbe done to hym that wold ſhewe or do no mercy. What ſhall they de-

Math. 25. D.

Tob. 1. D. 2. A. ⁊ 12. C.

Ibidem. Math. 25. D.

Iaco. 2. C.

ſerue that ſteale and rauiſhe other mennys goodes: ſythe they be eternally dampned, which wyll nat gyue theyr owne goodes in almoſſe? If the vnmercifull people ſhal ſuffre ſo greuouſe paynes what ſhall they ſuffre that be cruell? And note here as Criſoſtom ſayth, that the payne of euyll perſons is euerlaſtyng, and ſo is the rewarde of good men. For as eternall ſynnes don paſſe for ẏ acte or doyng after that they be don, but yet there remayneth the gylt or offence towardes god, which ſhalbe puniſhed. So good werkes don for the loue of god / don paſſe to ſpeake of the acte or dede but yet they remayne in theyr merite & ſo to be rewardyd of god. Alſo ſaynt Hierom ſayth: thou wyſe reader attende and remembre diligently, that both the paynes of hell be eternall, and alſo the glorie of heuyn, for that lyfe ſhall haue no feare of decay or death. And therfore the euangeliſt ſayth, that the euyll men ſhall go to eternall fyre, and the iuſte men to euerlaſtynge lyfe / and ioy of heuyn which was prepared for them byfore the begynnynge of the worlde, for therunto they ware predeſtinate. And note wele here / that the predeſtination of god is nat the neceſſarie cauſe of thy ſaluation. For the predeſtination of god is euer condicionally, that there is no thyng predeſtinate but vnder ſom cõdicion, as it was predeſtinate that the worlde ſhulde be ſauid: but that was by the death of the ſon of god and by the watre of baptiſme, ſo that they wold receyue it and lyue therafter. Alſo all good and iuſte men be predeſtinate to glorie eternall, yet with this condicion, if they continewe in true fayth / charitie / humilitie or meknes, pacience mercie / pitie, with other vertues & the operacion of them. Whom our lord doth predeſtinate to lyfe euerlaſtyng, he ſeeth & knoweth byfore that they ſhal haue ſuch vertues. as if in his predeſtinacion he myght ſay to them. I do predeſtinate you to glorie: if ye haue ſuch vertues: if ye keape my commaundmentes. &c. Who ſo wyll nat keape goddes commaundymentes / wyl nat continue in fayth with charitie and good werkes. &c. he ſhall nat com to the end of predeſtinacion, that is to the glory of heuyn: for he wyl nat keape the condicion therof. Therfore do nat ouermoch attend and truſt to the predeſtinacion of god which thou knowes nat: but rather attend to the wordes of god, which thou heris, and knowis. For as god is true, and can nat be chaungeable: ſo his wordes be true and can nat be chaunged. But let vs here, what be thoſe wordes of god. The prophet Ezechiel ſayth in the perſon of god. Nolo mortem impij ſed vt conuertatur a via ſua et viuat. Si autem impius egerit penitentiam ab omnibus peccatis ſuis, et cuſtodierit omnia

Su Math. omel.80.

Su Math. 25. in fine.

Math.25. D.

Ca.33. C.
Ca.18. E.
G.

precepta mea et vita viuet. I wyll nat (ſayth almyghty god) the deth of a ſynner: but rather that he be conuertyd from his ſyn and lyue in grace: for if the ſynner do penaunce or be ſory for all his ſynnes that he hath don ⁊ keape all my preceptes and do true iudgement and iuſtice, he ſhall lyue here in grace ⁊ he ſhall nat dye eternally. Alſo he ſayth. Qui crediderit et baptiſatus fuerit: ſaluuus erit. He that beleuith and is baptiſed and ſo continueth in that true fayth and promiſe made at his baptiſme: he ſhalbe ſaued. Alſo he ſayth. Si vis ad vitam ingredi: ſerua mandata. If thou wylt cum to lyfe euerlaſtyng: keape the commaundimentes. And in an other place Chriſt ſayth. Si dimiſeritis hominibus pecata eorum: dimittet vobis pater me⁹ pecata veſtra. If ye forgyue to other men theyr offenſis don to you: my heuenly father ſhall forgyue to you your ſynnes. In theſe wordes and many other lyke ſtandeth our predeſtinacion to lyfe, or our reprouyng to death euer laſtyng. And loke for none other predeſtinacion. If thou keape theſe ſaynges of god: thou ſhalbe ſure. Therfore ſay nat as many vnwyſe perſons ſay. I am predeſtinate of god to be ſauyd, therfore I can nat be damned, though I neuer pray, nor do any other good deade. For I aſſure the, that if thou keape nat the commaũdimentes of god. ⁊c. thou ſhalbe damned, wherfore be ware of ſuch folyſhe ſaynges, for the predeſtinacion of god is ſo ordred: that it may be obteyned and goten by prayers and other good laboures and werkes. And hereunto ſaynt Auſten ſayth: if thou be nat predeſtinate: labour that thou may be predeſtinate. For as god ſeeth byfore that a man ſhalbe ſauyd: ſo he ſeeth ẏ meane and maner how he ſhalbe ſauyd, that is he ſeeth how he ſhall forſake his ſyn, and labour for grace and keape the wyll of god and ſo be ſauyd.

Marci.xvi.

Math.6.B

Math.19.C.

A prayer.

O Lord Ieſu Chriſte iudge of both quicke and deed vouchſafe to order and ſet me in the laſt iudgement on thy ryght hand, and that I may then heare thy moſt ſwete voyce to my comforth which thou ſhall then ſpeake to thy choſen people, that is. Cum ye bleſſyd chylderne of my father, ⁊ take poſſeſſyon of the kyngdome of glorie: that was prepared for you byfore the begynnyng of the worlde. And alſo keape me, that I feare nat the hearynge of that moſte terrible ſentence/which then thou ſhalt ſpeake vnto the reprouyd ſynners, ſaynge. Go ye curſed people in to euerlaſting fyer prepared for the dyuel and his compaygny

O thou onely begoten ſon of god, haue mercy on vs, that we neuer fele that incurable and intollerable payne, that is, to be excludyd from the glory and ſyght of god and to be burned perpetually in euerlaſtyng fyre. O my god my mercy and ſocour: be mercifull to vs. Amen.

¶: Thus endeth this lytell
treatyſe called the Glaſſe or Myrroure of Chriſtes
paſſion. Imprynted at London in Flete ſtrete/ at the ſygne
of the George/ by me Robert Redman. The yere
of our lorde god. M. CCCCC.
xxx. iiii. The. xii. day of
December.

Cum priuilegio.

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